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ABSTRACT

This handbook is the second in a series designed to aid teachers in developing a multicultural education curriculum. It is divided into two parts. Part 1, consisting of seven chapters, covers aspects of Canadian cultural diversity, and suggests activities for acquainting students with the various cultures native to Canada: (1) celebrations; (2) reading about these cultures and meeting people of different backgrounds; (3) creating case studies of individuals with different cultural backgrounds; (4) consciousness raising; (5) conciliation/adjustment; (6) communication; and (7) caring. The purpose of all the activities recommended is to foster acceptance of diversity. Part 2 is specifically oriented to the school and the classroom. Chapters 8-12 outline five steps for organizing a formal multicultural school program: (1) determining the need for such a program; (2) deciding on the nature of the program; (3) obtaining participant endorsement; (4) identifying resources; and (5) evaluating the undertaking. A brief concluding section deals with the kinds of attitudes to adopt to assure success. The appendix consists of a list of contributors to the handbook, and various resources (public institutions, reading materials, audio-visuals) are cited throughout the manual. (PS)

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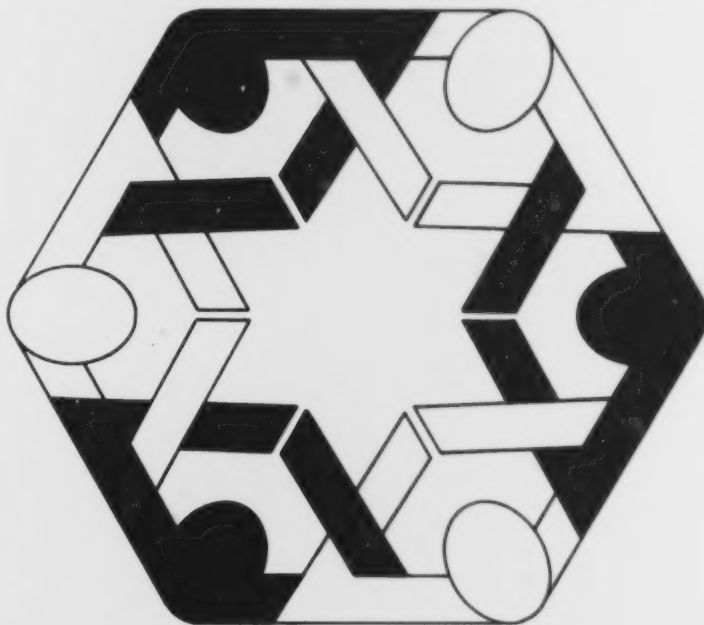
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[Developing Multicultural Education Programs]



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EDITORIAL

"It Gives Us Great Pleasure . . ."

"Don't ask me to be philosophical when I have a roomful of students to attend to," is a frequently sounded lament of a busy teacher when faced with a new challenge. Even the suggestion that a pedagogically relevant theme such as multicultural education should be considered, may be greeted with the "I'm too busy" kind of remark. For those busy teachers we have a ready solution in this issue of the *Journal*.

Philosophizing is very important, to be sure, and we have seen at least a little of it in the early stages of the development of multicultural education in Canada. Academics have done case studies, developed lists of readings, and even produced "foundations" books to lay the groundwork for theory-building. But what of the classroom teacher who *is* willing to add a multicultural emphasis or unit but does not have time to organize such an undertaking? We made an attempt to provide for such teachers in the special issue of the *Journal* of April 1984 (Vol. 2, No. 1), when we presented lists of multicultural resources such as films, books, multicultural centres, museums, and government and university resources. That issue, billed as a special "handbook" will henceforth be known as Number 1 in a series and this issue will be Number 2.

This handbook is in two parts. Part One is concerned with educational objectives although its application may be broader than just the school setting. Education, after all, is the concern of a variety of institutions. These objectives are described in a way that will encourage the user to promote a fuller appreciation of cultural diversity and richness than merely to observe or learn about such practices.

Each objective described is also illustrated. The accompanying experiments or illustrations are drawn from Alberta life, courtesy of some very kind individuals representing a variety of institutions who took time to share information with us. Many of the activities and programs that are described may be used to great benefit. For the busy teacher it remains then to select an objective and apply some of the recommended activities. Naturally, we would appreciate it if the rest of the handbook were read as well.

Part Two of this issue is specifically oriented to the school and classroom. Five steps for organizing a formal multicultural school program are outlined: determining the need for such a program, selecting the nature of the activity, obtaining participant endorsement, identifying resources, and evaluating the undertaking. The sixth item is a bit of a bonus for "multicultural practitioners," and deals with the right kind of attitude to adopt to assure some measure of success. The appendix comprises a list of contributors to the project, and we hereby offer a special thank you to all who gave so graciously of their time.

If the content of this issue of the *Journal* is any indication, multicultural education practices abound in Alberta. There is no dearth of materials. Still, a word of caution needs to be offered about implementing related activities since it is not good practice to inaugurate a program or activity without doing some groundwork in advance. By all means, implement multicultural education in your classroom or school, but be sure to proceed on the basis of a sound pedagogical foundation.

Here are some good ideas; we hope you find them useful.

—John W. Friesen

Part One

Determining Objectives for Multicultural Education Programs

John W. Friesen

Karen B. de Vries

Introduction

The concept of promoting multicultural understanding has recently been the focus of much attention in Canada and in Alberta in particular. A number of government reports have been issued offering suggestions for eradicating prejudice and discrimination. Although the school has often been a target of such deliberations, the quest for cross-cultural understanding and bridge-building is a much broader concern and should properly be a part of the philosophy of community associations, ethnic clubs and organizations, schools, churches, and government.

It is the norm that when a social concern is suddenly brought to the attention of the public there is a simultaneous desire to work toward a resolution of the problem. This is true in the area of tolerance and understanding in that many individuals and associations have been hard at work for many years fostering appropriate enterprises. Many times these efforts have gone unnoticed except by a small audience or they have not caught the imagination of as large an audience as they deserved. This part of the manual is the result of a survey intended to identify some programs and techniques that have been successful in Alberta, and its ultimate goal is to illustrate a series of functional objectives. Since it is not possible to provide an exhaustive treatment of all Alberta programs, only representative approaches are described. A considerable amount of duplication was evident in the information compiled for this project, and while only some of it is noted here, all identified donors of ideas are acknowledged in the Appendix.

The work on this project took place over the summer months of 1984 when attempts were made to contact a wide variety of institutions and associations requesting them to share their experiences in building multicultural understanding. Contacts were made in person where possible and, as time permitted, supplemented by ample use of the telephone and several mailings from lists provided by Alberta Culture. Target groups included schools, community clubs, churches, and cultural organizations as well as the three levels of government – civic, provincial, and federal. A special thanks is due Alberta Culture for funding the project.

Many replies were received to our request; some of them were sent anonymously. The number of replies and the amount of information received is indicative of the tremendous efforts being made to promote friendship and caring in Alberta.

The promotion of multicultural understanding takes on a variety of forms in Alberta, including the celebration of heritage days or "ethnic nights" in which foods and festivities are emphasized. In some cases, "full-blown" multicultural programs or centres are in place and the "caring element," that is, the appreciation of each other as people, without undue

emphasis on the trappings of culture, social class, or individual lifestyles, is clearly evident. A series of seven specific objectives is presented in Part One, each supplemented by examples from the survey. These objectives are not necessarily exclusive of each other, though their order does seem to go from rather uncomplicated endeavors to more sophisticated processes that foster mutual understanding. Research has shown that involvement in a single multicultural function, such as participation in a heritage day celebration, does little more than provide a happy experience or temporary feeling of goodwill toward others. The cognitive or affective impression may linger no longer than 24 hours. A more serious endeavor comprises long-term, meaningful shared experiences between individuals or groups, free from any hidden agenda. As a starting point, the participation in ethnic celebrations may hold great potential for producing deeper understanding provided that the introductory phase of experiences is ascended. It is toward an appreciation of the later objectives presented here that this work is aimed.

The second objective in the series is the inclusion of multicultural content in school curricula or the promotion of intergroup contact. To be familiar with Canada's multicultural makeup is as essential as to know about the workings of our government, the way our economic system functions, or the diversity of our geography. Similarly, the promotion of intergroup contact can be a very meaningful experience if certain criteria are met. These are presented in the preamble of the second chapter.

The third objective is to encourage the development of extensive monographs of Canada's minority groups and answer such questions as how they endeavor to make a living, what their family life is like, and what challenges of adjustment they face. An understanding of our ethnic groups can more sensitively be developed when they are seen as people: people who live, love, earn a living, and seek acceptance in the same way as all other Canadians.

The rise of multiculturalism in Canada has spawned a variety of programs intended to increase public awareness of cultural diversity. When the objective is to appreciate rather than merely to celebrate differences, the process has merit. This objective has been promoted in a myriad of ways across the province, and representative programs are summarized in Chapter 4.

Adjusting to a changing society is a challenge even when language and customs are familiar, but imagine what it must be like to migrate to a country where virtually everything is radically different from what you have been used to. Many new Canadians face this formidable prospect each year, but their adjustment can be eased somewhat through the kinds of programs made available to them by understanding fellow Canadians. After all, many of us were in the same situation a generation or two ago. A sampling of these programs is presented in Chapter 5.

Although the word "communication" is virtually a buzzword, its intrinsic meaning is still valid, that is, the honest exchange of feelings and thoughts. The means by which meaningful discourse can come about, however, are quite intricate, and may involve rather long-term commitments by both parties. The end result is well worth it and, as the sample techniques and programs illustrate, the process is dependent upon a spirit of dedication and mutual willingness for acceptance. Hopefully, it is to the attainment of this objective that all efforts in multiculturalism are committed.

The final objective in the list is to encourage going beyond the trappings of culture to the realization that people are people everywhere – with the same basic needs, wants, and expectations. Everyone needs to be appreciated, accepted, fulfilled. The process begins

with the development of a self-esteem; all persons have first to believe in themselves before they can make their unique contribution to society. A caring community can assist with this process, whether it be a friendly neighborhood or a classroom led by an understanding teacher. Ideally, every Canadian institution will foster such an atmosphere as a vital component of its basic function. When this happens, the true message of multiculturalism will be a reality.

One of the first steps then in establishing a multicultural program is to determine the objectives to be achieved. Will the activities be aimed at a specific audience and, if so, what is hoped to be accomplished by way of building understandings? Are deeper, more meaningful insights the target or is the plan merely to pass along a little cultural knowledge or to meet new people? Once the objectives have been established, other concerns such as procuring resource personnel, setting times, developing themes, defining the nature of the endeavor, and evaluating may be put into place. Thus, the contents of the first part of the handbook should assist teachers in selecting and formulating program objectives. Part Two outlines the logistics of formulating a specific program.

The preparation of this work could not have been accomplished without the assistance of many individuals whose names have a decidedly familial ring, including Ruth and Debi Friesen and Gaylene Friesen Martens. Margo Maclean, a student at The University of Calgary, also assisted with the project. Thanks are also due to Jeanne Keech of the Department of Educational Policy and Administrative Studies at The University of Calgary who carefully typed the manuscript and offered a few helpful hints along the way. With this kind of assistance and support we found the going easy and enjoyable, something which seems par for the course in multicultural activities.

1

Celebrations

Objective: To promote the practise of and participation in activities of a cultural nature such as the enjoyment of ethnic foods, customs, festivities, and so on.

When the multicultural "movement" first gained momentum in North America, the first commemorative or promotional efforts were the acknowledgement of cultural diversity through food fairs, cultural celebrations, and the celebration of holidays. Today, there is still much emphasis on these areas. There are two main purposes: the first is to encourage cultural groups to maintain their customs and values through regular celebrations and programs, and the second is to invite other Canadians to share in these activities.

These celebrations are supported largely through funding from the Office of the Secretary of State and Alberta Culture. City departments such as Parks and Recreation have also contributed across the nation, often in the form of Heritage Day celebrations or folkoramas of some kind. It is difficult to believe that these occasions will have any long-term effect on cultural maintenance, but they do allow for festive enjoyment and perhaps constitute a form of appeasement for those who feel that their heritage is being ignored or is rapidly diminishing.

Participating in a cultural celebration can be a very enjoyable experience. The food is usually good, frequently exotic, and is often accompanied by music and dance programs. Displays of crafts reveal hours of painstaking work. Many of the songs and dances presented offer an opportunity for audience participation. However, as a form of attitude development to build lasting appreciation or relationships or encourage mutual empathy for personal heritage, these celebrations accomplish very little. Perhaps their perpetuation is justified as awareness-building efforts, but when the events are over the chances that oblivion to cultural diversity will resume are quite high.

A number of ethnic centres and organizations in Alberta sponsor programs that would fit the "celebration" category, although some of them also deal with multiculturalism at a deeper level. Some of the most popular institutions include:

- Alberta Multicultural Broadcast Society, Edmonton
- Arusha Resource Centre, Calgary
- Cree Language Resources, Edmonton
- Indian Association of Alberta, Edmonton
- MacKay House Multicultural Centre, Edmonton

Multicultural Heritage Centre, Edmonton
Stony Plain Multicultural Centre, Stony Plain

In order to illustrate the kinds of programs offered, note some of those available at the Stony Plain Multicultural Centre:

Finn Weaving and Rya Rugs
French Canadian Ceinture Fleche
Indian Leather and Beadwork
Italian Christmas
Norwegian Rosemaling
Ukrainian Willow Baskets

The availability of groups that are willing to perform dances or to present programs indicative of their cultural heritage testifies to the fact that multicultural practices are fairly widespread. The following are fairly typical examples:

Festivities

Annual Dances, Vasa Order of America, Edmonton

The Vasa Order of America has performed annual dances with the Finnish and Icelandic societies of Edmonton. Its activities have offered many valuable opportunities for the exchange of ideas and cultural appreciation. Dancers from other ethnic groups have also been invited to perform at its events.

Dance Troupe, Native Cultural Dance Troupe, Edmonton

The Native Cultural Dance Troupe, with the support of the White Braid Society, promotes cultural awareness by performing dances and providing speakers to schools. Every effort is made to have dancers on their best behavior for public performances in order to improve the public perception of Native culture.

Dutch Dancers, Dutch Canadian Club, Edmonton

The Klompen Dutch dancers perform free of charge in nursing homes, group homes, and so on for the purpose of spreading goodwill in the community.

Heritage Language Festival, Northern Branch, Alberta Ethnic Language Teachers' Association

The Heritage Language School Festival featuring school exchanges and communication is held annually. This event has brought together many children of different backgrounds in noncompetitive sports activities and has given them the opportunity to share their cultural heritages and folklore. The children have presented dances, songs, music, and sports typical of their cultures.

Male Choir, St. David's Welsh Male Choir, Edmonton

The St. David's Welsh Male Choir performs in a variety of languages – Welsh, Latin, German, French, and English. Membership is open to all who love to sing.

Metis Dancing Classes, Red River Wheelers, Edmonton

The Red River Wheelers have sponsored Metis dancing classes since 1975. These are taught in the winter on Sunday afternoons. The group also performs publicly.

Musical Groups, Association for English-German Bilingual Education of Edmonton

Regular public performances by musical groups of the English-German Bilingual Education Association increase public awareness of the cultures represented in the Association. Children of the club also perform on radio and in schools.

Spanish Dancers, Alberta Spanish Dancers, Edmonton

The Alberta Spanish Dancers perform at senior citizens' homes and auxiliary hospitals and before people who might not otherwise have an opportunity to witness their art. Public festivals such as Canada Day and the Edmonton Heritage Festival are popular performance events. These exhibitions not only delight an audience but encourage a spirit of worthiness among the dancers.

School Celebrations

One of the more popular approaches to celebrating cultural diversity has been through school observances. One school celebrates a different cultural holiday each week of the school year. Attention is drawn to the nature of the event via the school newspaper, a bulletin board display arranged by interested students, or an occasional evening celebration. A wide variety of schools host a "cultural week" or "cultural day" as a means of drawing attention to multiculturalism. The usual components of such events are foods, dancing, theatre, speakers, and film or slide presentations. Where Native cultures are featured, there is usually a pow-wow as well, and speakers are invited to address the students.

Some schools are quite selective in their portrayal of cultural pluralism by emphasizing only a singular trait or theme. One school has a gourmet club that specializes in ethnic foods, others sponsor an international food celebration which includes appropriate food prepared by students and served to their peers or the community. Another school offers a potluck dinner and encourages participants to provide food representing their land of origin. It reports that the event is so popular that only half of the school population is invited at one time because of space limitations.

Information about cultural food fairs and festivities is readily available to schools or organizations which desire it. The Multicultural Heritage Centre in Edmonton, for example, has a series of slide presentations available on the traditional ethnic crafts that are practised in Canada, and the *Alberta Culture Performing Artists Catalogue* lists the names of performers who are willing to make presentations to schools on request. If it is the celebration of cultural arts that is desired, there is no dearth of available resources.

Heritage Days

Community celebrations that emphasize cultural heritage are now being held across the nation. Their purpose is to draw attention to cultural diversity and local history. The following are examples.

Calgary Centennial Festival, Fort Calgary

On Saturday, September 29, 1984, Calgary celebrated her 100th birthday with a festive occasion at Fort Calgary. The event featured singers, dancers, and storytellers who performed simultaneously on three stages. Ethnic foods, craft booths, and performers were present and honored virtually every tradition in Calgary's history. An annual celebration may be initiated.

Edmonton Folk Music Festival, Edmonton

This event features music to suit the tastes of an audience of every age. Bluegrass, folk, pop, and the music of many cultural groups including Guatemalans, Chileans, Maritimers, and others are featured.

Heritage Festivals

Approximately 52 communities in Alberta sponsor a form of Heritage Day to celebrate the act of June 1974 which declared the first Monday of August as Heritage Day. Edmonton, for example, had its first celebration in 1976, and the event has since grown from a one-day to a two-day affair. It involves some 40 ethnic pavilions and attracts 300,000 people annually.

Stettler Heritage Festival, Stettler Rotary

This festival is one example of community response to the celebration of heritage and involves more than a dozen different cultural groups. The purpose of the event is to recognize the people who make up Stettler's multicultural community. The event is held on main street in Stettler from late June through to July 1st; many of the activities are organized through school groups such as bands, dancers, and choirs. The whole community is involved in this celebration, and students add to the activities by learning songs, preparing special foods, and performing folk dances. The festival includes local residents who are asked to perform and invited groups who represent various ethnic backgrounds. The grand finale of the stage show is the singing of "They All Call It Canada, I Call It Home" by a mass choir.

The celebration of cultural heritage in Alberta will continue to be encouraged and practised in many communities and by many institutions for some time. Such celebrations are usually very festive occasions and provide a brief, temporary insight into someone else's world.

2

Cultural Content and Casual Contact

Objective: To provide information about Canada's multicultural society and promote activities for intergroup contact.

Literature about multiculturalism in Canada abounds – public information, academic studies, school curricula, and other forms of media. There is little reason for anyone today to not have some knowledge of Canada's Native peoples, charter groups, and immigrant groups and not be aware of the challenges and struggles of cultural adjustment. Such knowledge alone will not likely soften one's attitudes toward others unless care is taken to incorporate the knowledge with some meaningful experience in another cultural setting.

Reading, it is said, can heighten a person's awareness in the same way that an enriching experience can have lasting effects. As the following list indicates, there are ample resources on multiculturalism in Alberta.

Multicultural Content

A Whole New World, Canadian Council for International Cooperation

The publication, *A Whole New World*, represents a national coalition of over 100 non-governmental organizations banded together with a two-fold purpose. They support development projects in Third World countries and work at developmental education in Canada. This booklet presents an overall picture of development education: what it is, what is happening, and how it is involving Canadians.

The Alberta Culture Library, Alberta Culture, Edmonton

The library is located on the 12th floor of the CN Tower in Edmonton and contains many helpful books, periodicals, and pamphlets on topics pertaining to multiculturalism and organizational development. Materials are available for loan throughout the province.

Alberta Learning Centres, located in Calgary, St. Paul, Camrose, Edmonton, Medicine Hat, and Lethbridge

Learning Centres developed across Canada in the past decade as a response to community interest in the Third World. They continue to involve churches, solidarity groups, educators, and social justice groups. All are involved in development education which is

designed to bring about an awareness among Canadians of the link between development and underdevelopment. Most programs provide information that illustrates these links and enables participants to relate to Third World issues in the context of their own experience.

While the objectives of the learning centres are similar, each may provide different services and resources depending upon the needs of the community. Each learning centre has a resource library which focuses on Third World countries. The libraries contain audio-visual resources, books, periodicals, kits, and files on particular geographical areas as well as topics such as: international aid, food and agricultural development, human rights, women, health care, militarism, and liberation movements in the Third World.

The centres initiate and sponsor many public education events on Third World and development issues. Some offer courses, film series, workshops, and discussion groups. Many centres cooperate with churches and teachers in providing development education. All centres respond to requests from the community with services such as a speakers' bureau that involves local resource people with relevant experience.

CKER Radio 1480, Edmonton

CKER Radio is Alberta's only multilingual radio station and is designed to provide cultural groups with the air time they require to disseminate information about their heritage and concerns. CKER attempts to project a positive image of the various groups about whom information is presented.

***Heritage Magazine*, Alberta Culture, Culture Heritage Branch**

Published six times a year by Alberta Culture, *Heritage Magazine* is available free of charge to anyone interested in obtaining a subscription. The magazine features articles and photographs that create a broad understanding of the diverse backgrounds of Albertans.

Information Kits, Indian Association of Alberta

These custom-made kits are intended for general community use and cover a wide range of subjects such as education, social welfare, Indian government, natural resources, environmental problems, health, housing, court cases, and so on. Their purpose is to enhance any research about Native people that might be undertaken.

***Multicultural Education Journal*, Multicultural Education Council, The Alberta Teachers' Association, Edmonton**

Membership in the Multicultural Education Council of the ATA is open to anyone interested in education generally and entitles members to a biannual journal and a quarterly newsletter. Rates are available from the Council in care of Barnett House, 11010 - 142 Street, Edmonton.

Native Heritage and Cultural Centre, Edmonton

The Native Heritage and Cultural Centre serves a number of different areas of Metis cultural development:

- Teaching the Cree language,
- Metis arts and crafts,
- The history and use of herbs, and
- The Metis Hall of Fame in which pictures and stories of Metis leaders and their families are preserved for future generations.

Casual Contact

A popular misconception is that relations between groups who are unfamiliar with each other will create a positive atmosphere if any degree of interaction occurs. In some cases, such an atmosphere is created but, for the most part, casual relations only produce casual understandings. This study revealed that many institutions and centres sponsor a variety of contact programs. The following list requires a careful perusal if the range of activities is to be appreciated.

Around the World in Eight Days Unit, Falconridge School, Calgary

Each of the eight days of the program features a different part of the world, and students are exposed to the various aspects of the featured culture. Guest speakers from representative countries show films and slide presentations of their homelands. Students are encouraged to share their native dress, stories, forms of entertainment and leisure, cooking, and artifacts with other students in the school.

Chinatown Visit, Connaught Community School, Calgary

The tour calls for visiting stores, purchasing food, and observing different styles of architecture. Students of oriental backgrounds act as guides and, at times, as interpreters. Positive attitudes result when students realize what its like to communicate with someone who speaks a different language. Such a visit affords students the opportunity to try different foods and handle artifacts not previously familiar to them.

Citizenship Court, Dr. Gladys McKelvie Egbert Community School

A citizenship court with actual judges, using the actual format, is held in the school. Its purpose is to acknowledge students who have become Canadian citizens. Others see the importance of the citizenship process.

Cross-Cultural Family Program, Calgary Immigrant Women's Centre

This program brings families of different cultural backgrounds together in informal settings. Essentially, it consists of an immigrant family being assigned to a Canadian family. Their times together are intended to bring friendship through social activities such as camping, biking, or family outings. The Centre also schedules specific events for cross-cultural participation.

"Cross-overs," Alberta Multicultural Broadcast Society

Cross-overs are people of a particular ethnic background who are involved in the activities of another ethnic group (for example, someone of Ukrainian descent who is an accomplished Spanish dancer). The "Cross-overs" program takes a look at some of these people and examines why and how they became involved in their particular areas of interest. The intent of the program is to show that interest in the activities of an ethnic group transcends group boundaries and that the activities of these groups are open to anyone.

Foster Child Sponsorship, St. Michael's School, Calgary

A child is sponsored annually by the school through the Foster Parents' Plan. Students correspond with the child and learn about the child's country. The school family shares a meal typical of that country.

"Games Native Children Played" by Joan Craven, in *Glenbow*, Vol. 4, No. 4, 1984, pp. 10-11.

"Games Native Children Played" reports on a special summer experience with 50 Native children aged two and one-half. Featured in the program are the Glenbow "hands-on program" with "Snow Snakes," "Shove Out Winter," "Ring Ross," "Paquessen," and "Onesteh."

Missions Project, Three Hills School

The Missions Project finances development projects such as well drilling and watermills for people in other countries. Also, students are sent to work as helpers or project assistants in other parts of Canada.

Networking, Ghana Friendship Association of Edmonton

The Ghana Friendship Association of Edmonton sponsors the following activities which help to develop cultural appreciation: dance groups, singing, displays, and costume shows. It provides speakers to school classrooms and has established a system of "networking." Networking entails taking out memberships in other cultural organizations, discussing common concerns, sitting on government boards, and working with other agencies concerned about immigrants and cultural groups.

The variety of ways in which intergroup contacts may be arranged is significant, but casual visits also have their limitations. The "museum approach" must be guarded against; those who are being visited must not, in any way, be made to feel that they are on display. Protracted visits in which both parties mutually engage in meaningful dialogue or activity have the highest return in terms of building mutual trust and reciprocal learning. These should be planned and initiated with the utmost of care and respect.

3

Case Studies

Objective: To encourage the writing and production of ethnic histories and monographs outlining minority group experiences with assimilation, adjustment, and maintenance of cultural identity.

The availability of thoroughly researched and well-documented profiles of the various members of Canada's multicultural community has enriched Canadian culture in two ways: first, by providing authentic accounts of how our various peoples live, and second, by perpetuating the valued cultural customs and mores of the various ethnic groups. The proliferation of histories by minority groups themselves testifies to the success of the latter. Sponsorship and publication is accomplished through a variety of institutions, even though the "front-line" work is usually left to interested academics, cultural leaders, and the media.

Canadian Ethnic Studies Program, Secretary of State, Government of Canada

This program supports and encourages scholarly research and courses of study in the fields of humanities, social sciences, communications, and fine arts as these relate to cultural pluralism in Canadian society. Specific components of the program include: visiting professorships and lectureships, ethnic research, and endowment assistance.

Central and East European Studies Society of Alberta, University of Alberta

Incorporated as a nonprofit organization, the CEESSA promotes the study and appreciation of European cultures. The association strives to do this in several ways:

1. Raising funds for scholarly activities, research grants, scholarly publications, library collections, and student assistance;
2. Arranging educational programs through various media;
3. Sponsoring special conferences;
4. Promoting cooperation in western Canada in the area of the Society's interests; and
5. Promoting comparative studies of aspects of life in areas of the Society's interests.

A Study of Cultural Groups in Canada, Mr. Peter Spear, Queen Elizabeth High School, Calgary

The social studies department of Queen Elizabeth High School in Calgary offers students the opportunity to learn about various cultures by completing an assignment involving famous Canadians with ethnic connections. The assignment follows.

Select a famous Canadian from the list that follows and answer these questions:

1. What was the country of origin of this famous Canadian?
2. Where is this country? (Sketch a small map.)
3. What was the major reason for people leaving this country?
4. During which years did most of these people emigrate?
5. In what parts of Canada did most of these people settle?
6. Create a chart showing where this group has the most descendants.
7. What types of jobs did most of these people do when they arrived in Canada?
8. List up to five names of people with this ethnic background who have become famous Canadians, and tell briefly what each person achieved.
9. Biographical Sketch. Do a brief (about one page) biographical sketch of the person selected from the list below. In this sketch, include where the individual was born, educated, worked, and his or her major contribution to Canada.

Famous Canadians

Native Indian

Pauline Johnson - Poet
Tom Longboat - Athlete
Chief Crowfoot - Statesman

Inuit

Pitseolak Ashoona - Artist

Metis

Louis Riel - Metis Leader
Victoria Calliboo

British (English and Scottish)

Sam Steele - RSMP
Sir Frederick Grant Banting - Scientist
Sir William Osler - Scientist
Nellie McClung - Author
Sir John A. Macdonald - Politician
Lucy Maud Montgomery - Author
Ernest Thompson Seton - Author
Douglas McCurdy - Pilot
Emily Carr - Artist
Vincent Massey - Political Figure
Bobby Hull - Hockey Player
Alexander Mackenzie - Explorer
Wilder Penfield - Medical Doctor

French

Samuel de Champlain - Explorer
Sir Wilfred Laurier - Politician
Pierre de La Verendrye - Explorer
Marie-Anne Lagemodiere - Western Pioneer
Father Albert Lacombe - Oblate Priest
Georges-Phileas Vanier - Political Figure
Pierre Radisson - Explorer
Jacques Cartier - Explorer

Irish

Thomas D'Arcy McGee - Politician

Polish

Casimir Gzowski - Engineer

German

Augustus Schubert
William Aberhart - Politician
John Diefenbaker - Politician

Italian

Bruno Gerussi - Actor

<i>Icelandic</i>	<i>Czechoslovakian</i>
Velhjalmur Stefansson - Explorer	Hans Selye - Doctor
<i>Ukrainian</i>	Stan Mikita - Athlete
William Kurelek - Artist	<i>Doukhobor</i>
<i>Japanese</i>	Peter Verigin - Religious Leader
David Suzuki - Scientist	<i>Jewish</i>
Shizuye Takashima	Harry Freedman - Composer
<i>Black</i>	Adele Wiseman - Author
John Ware - Rancher	<i>Dutch</i>
Alfred Schmitz Shadd	Sir William Van Horne - CPR
<i>Armenian</i>	official
Yousuf Karsh - Photographer	Cornelius Kreighoff - Artist

***Profiles*, Alberta Culture, Cultural Heritage**

This binder-style book contains information about some 50 cultural groups in Alberta including their history, values, activities, and so on. It is available from Alberta Culture and the Provincial Museum in Edmonton for \$12.95.

Scholarships

Scholarships are offered to youth by the Greek Community Association, the Ukrainian Professional Business Club of Edmonton, the Austrian Society of Johann Strauss, and others organizations. They are offered to encourage youth to study ethnic languages and ethnic origins. Scholarship applications are judged by experts in related fields of literature, visual arts, history, and so on.

Sikhs in Southern Alberta, Arusha Resource Centre, Calgary

This project is a good example of an in-depth study of a people; its main purpose is to promote a greater understanding of the Sikh community. The project is also intended to foster an awareness among second generation Sikhs of their community history and thereby fill a vital information gap.

The result of the project will be the production of a booklet on the Sikh community in Alberta. It will include a history of the people and other topics such as:

1. Sikh women in Alberta, their lives and experiences in Alberta and how they differ from previous roles in social and familial terms;
2. Growing up in the Sikh community in Alberta;
3. A visit to the Gurdwara, religious customs, festivals;
4. Folklore and the importance of oral folklore;
5. Sikh heroes and pioneers;
6. Bibliography of further resources and notes; and
7. Points for discussion.

4

Consciousness Raising

Objective: To promote awareness and understanding of Canada's cultural diversity by a variety of means.

Although many individuals and groups have been hard at work over the years in Canada to promote multicultural understanding, the formalization of such efforts is frequently left to government. In 1984 the Alberta government reaffirmed its commitment to multiculturalism by establishing the *Alberta Cultural Heritage Act* and declaring the following:

We believe that commitment to a cultural heritage policy instills Albertans with an increasing pride and identity as a people, and with a unity of purpose in our province.

Within Canada, Alberta is a strong leader in cultural expression and Albertans recognize this fundamental need of people. Much of the richness of our life in Alberta is the result of the diversity of the peoples who live in our province.

Cultural heritage is a broad experience where there is willing acceptance of different cultural expressions in everyday life and where individuals can enjoy community participation associated with their cultural heritage.

We are committed to an Alberta where each of us is able to benefit from the cultural heritage of others. We intend the diversity of cultural expression to be enhanced in the years ahead for the benefit of the young Albertans of tomorrow.

A similar point of view was expressed by the government of Canada when its multicultural policy was formulated:

The government of Canada will support all Canadian cultures and will seek to assist the development of those cultural groups which have demonstrated a desire and effort to develop the capacity to grow and to contribute to Canada, as well as a clear need for assistance.

The government will assist members of all cultural groups to overcome cultural barriers and to achieve full participation in Canadian society.

The government will promote creative encounters and interchange among all Canadian cultural groups in the interests of national unity.

Community Programs

Some of the many ways to draw attention to cultural diversity in the community are indicated below. Displays, media presentations, conferences, and special workshops are all possible methods.

Cultural Heritage . . . Your Neighborhood, Alberta Culture

This project consists of a series of six, one-minute vignettes which encourage Albertans to value their cultural diversity. A 114-page resource handbook has been developed for use with the tapes. The materials are designed especially as aids to leaders engaged in conducting cultural awareness workshops. Educational institutions can obtain the videotapes and print material from the ACCESS Media Resource Centre. Other interested individuals and groups may obtain the materials by contacting Cultural Heritage. Staff of Cultural Heritage will offer orientation seminars to individuals and groups wishing to learn how to use the materials.

Hispanic Saturday School and Hispanic Hour Radio Program, Edmonton Hispanic Bilingual Association

The Hispanic Saturday School makes cultural presentations about individual Spanish-speaking countries and arranges for an annual open house with free entertainment and typical foods from Spanish-speaking countries. The radio show is intended to foster communication among Hispanics and provide an opportunity for Canadians to understand and appreciate the music and culture of Hispanic nations.

Museum Displays, Edmonton Latvian Society, "Imanta"

Displays showing national costumes, handicrafts, pottery, jewelry, and maps indicating the various regions of Latvia have been very successful in promoting an awareness of Latvian culture. The dance group, "Imanta," has performed Latvian dances in original costumes accompanied by Latvian music in various Alberta cities.

Overcoming Barriers: Resources and Information, Arusha Resource Centre, Calgary

The Arusha Resource Centre has received funding for the project "Overcoming Barriers" from the Secretary of State. It is intended to raise the level of tolerance in Calgary, especially among those who work in culturally diverse situations. The project components include:

1. Multicultural Resource Collection. The project has located, acquired, and organized a collection of materials focusing on race relations, immigration, and multiculturalism. It includes children's books reflecting visible minority cultures. Public use of the resource collection housed at the Arusha Centre is encouraged.
2. Resource Guide. An information and teaching guide has been compiled as an introduction to the collection and its potential use by those dealing with the issues of multiculturalism and racism.
3. Workshops. Workshops that focus on the issue of race relations and foster cross-cultural understanding were organized during January and February 1985. They featured topics such as (i) Alberta's immigrants, (ii) why people immigrate, (iii) detecting bias; (iv) the creation and perpetuation of racism, and (v) strategies to deal with racism.

Shastri Indo-Canadian Institute, The University of Calgary

The Institute was formally established in 1968 through the joint efforts of the governments of India and Canada to enhance mutual understanding between the two countries. The Institute endeavors to educate Canadians about the riches of India's past and the challenges of its developing present. Through its Canadian Studies Program, it endeavors to promote the study of Canada in India. The Institute draws attention to the sharing relationships of the two countries through a series of related programs, fellowships, library programs, and summer programs in both countries.

Urban Native Education Advisory Council, Calgary Catholic Board of Education

This advisory council was established to promote an awareness of Native people, their values, and their culture among the personnel, students, and parents in Calgary Catholic schools; to advise the school board of the needs and concerns of Native students; to make recommendations for the implementation of new programs; and to assist with the ongoing evaluation of existing Native programs. The members of this council represent Native and Metis communities of the Calgary area and the people interested and involved in Native education in the school system.

Conferences

One of the more popular means of drawing attention to Canadian multiculturalism has been through conferences, and Alberta is fortunate to have many such events sponsored annually by several different organizations. Here are a few examples:

Alberta Association for Multicultural Education (AAME)

The AAME envisages its role as a kind of umbrella organization to others in the province. It is part of a larger Canadian organization with chapters in every province. A spring conference is held annually in Alberta and a national journal, *Multiculturalism*, is available to members.

Brotherhood/Sisterhood Week, Canadian Council of Christians and Jews

Since 1948, churches, schools, the media, public officials, and community organizations across the country have participated in this event which gives Canadians an opportunity to rededicate themselves to the basic ideal of respecting one's fellow human being.

Joint Conference on Community Organizations, Edmonton Multicultural Society

A variety of organizations cooperate in producing this conference with occasional multicultural themes. All sessions are open to the public.

Multicultural Conference, Multicultural Education Council, The Alberta Teachers' Association

The Council hosts an annual provincial conference dealing with a multicultural theme as well as several local workshops and regional conferences. The annual conference, usually a two-day event in the fall, is open to the public. The Council also has available teams of educators who will present workshops, teacher inservice training, and so on to interested groups. Arrangements for workshops may be made through the program chairman who is also president-elect of the Multicultural Education Council.

National Youth Forum, Canadian Council of Christians and Jews

The National Youth Forum brings together young Canadians to consider and debate issues of the day. Out-of-province participants are guests in their hosts' homes and share in family routines and recreation. The young people plan and direct their own programs, guided by CCCJ staff. Speakers are brought in to stimulate their thoughts and to respond to their comments and questions. The CCCJ is planning on instituting local youth forums all across the country.

Native Education Conference, Calgary Regional of the Multicultural Education Council, The Alberta Teachers' Association

On the last weekend in May a conference on Native education is held at Nakoda Lodge on the Stoney Indian Reservation at Morley, Alberta. Participants are usually from the University of Calgary and the Morley and Exshaw Schools. The conference features a variety of workshops dealing with topics in Native education and offers an overnight stay in a teepee as a special feature.

Annual International Affairs Conference, Sir Winston Churchill High School, Calgary

At Sir Winston Churchill High School in Calgary, one day in each school year is taken to focus on world issues such as, "How can we let torture and murder happen in countries such as El Salvador?" New insights on the subject are provided and there are discussions on issues ranging from human rights to problems in the local community which have an international parallel.

Ukrainian Studies Conference, The Canadian Institute of Ukrainian Studies, University of Alberta

The Institute hosts an annual conference at which topics related to cultural identity in Canada are dealt with from an academic perspective. Sessions are open to all interested persons.

School Programs

One of the institutions most frequently charged with a mandate for building multicultural understanding is the school or, to be more exact, the educational system at all levels. The Alberta Teachers' Association, through its Multicultural Education Council, has outlined a series of six responsibilities for the school system to undertake. Schooling must:

- a) reflect the historical and sociological realities of ethnicity in all curricula;
- b) respect and support the cultural heritages of students;
- c) make students sensitive to and aware of the meaning of cultural diversity in Canadian life;
- d) recognize the effect of culture on learning styles;
- e) create a climate in school that "operationalizes" the philosophy of human rights; and
- f) develop within educational personnel a sensitivity to the concerns of ethnic communities.

The following activities and programs help to promote multiculturalism in our educational system.

Alberta Cultural and Linguistic Awards, Alberta Cultural Heritage Foundation

The Alberta Cultural and Linguistic Awards are organized to foster cultural appreciation and to promote the use of second languages in Alberta. All senior high school students in the province are eligible to participate in a variety of public speaking activities in Cree, French, German, Italian, Spanish, and Ukrainian. The specific objectives of the ACLA are to teach awareness of different languages in Alberta and to promote competence in them. The event offers motivation both for students of second languages and for those who are maintaining a heritage language.

Alberta People Kit, Alberta Cultural Heritage Foundation

This multi-media kit is designed to help learners explore the different cultures, customs, and traditions of Alberta's people. Designed for the upper elementary grades, the kit includes such materials as videotapes, learning centres, filmstrips, games, and resource booklets.

Cross-Cultural Awareness; Erin Woods School, Connaught Community School, Marion Carson Elementary School, and Falconridge Elementary School, Calgary

To improve students' awareness of other cultures is the goal of four projects that were developed by a group of Calgary teachers supported by an ATA trust fund. The projects featured the following:

1. Field trips to locations in Calgary featuring cultural programs and/or activities.
2. A language minorities survey conducted by students on families in their neighborhoods. Families were encouraged to submit information about their national history, heroes, songs, games, and so on. Results were compiled on wall charts.
3. Development of a multicultural bibliography of resources.
4. Development of an eight-day curriculum experience with a different culture featured each day.

Multicultural Education Project, Multicultural Education Council, The Alberta Teachers' Association

The Multicultural Education Council of the ATA has established a series of "Lighthouse Projects" which are intended to stimulate the development of multicultural education projects and to serve as models for teachers and schools across the province. The first four projects are described below.

1. *Multicultural Component for School Library.* Glenda McCue, Marge Lloyd, Jack Fulwiler, John Cvethko, and Fay Radley; Galbraith School, Lethbridge.

Library acquisitions should reflect the cultural diversity of the community. To reflect that diversity, Galbraith School Library will provide a permanent collection of print and non-print materials in English as well as in heritage languages that will serve not only students from minority groups but all students. Teachers, students, and parents shall be involved in activities that promote an understanding of the multicultural nature of the classroom, school, community, and nation. The resources shall stimulate students to explore their cultural heritage, to understand the nature of the immigrant and refugee experience, to develop an awareness of Native cultures, and to explore the cultural traditions and values of other groups.

2. *Multicultural Exploration*. Barbara J. Toye-Welsh; Dan Knott Junior High, Edmonton.

The project will be an example of a curriculum innovation to promote intercultural understanding at the Grade 7 level. It will encourage students to take pride in their heritage and to understand and empathize with people of other cultures. Opportunities will be provided which make students aware of the unique contributions of different ethnic groups and help them develop attitudes that promote intercultural understanding. Activities in this class will include drama, art, crafts, literature (jokes, fairy tales, legends), religion, festivals, hobbies, music, and games. Parent volunteers will assist with class activities and field trips. Resource people from the community will be invited to share their experiences. Students will have field experiences in the community and the Edmonton area. As well, field trips will be planned on a regular basis to enhance cultural awareness. A monthly newsletter will be written and distributed to the Dan Knott student body.

3. *Native Family*. Phyllis Cardinal, Gloria McGilvery, Margin Half, and Joanne Jackson; Onchaminchos School, Saddle Lake Education Authority.

A unit on Native families will be developed to supplement and enrich the Grade 1 provincial social studies program. The policy guidelines set out by the Saddle Lake Education Authority will be followed. The Saddle Lake Reserve has an abundance of natural and human resources that will be used in developing the Native family unit. The unit will contain a series of lessons and activities highlighting Native values, decision-making, and the creation of a positive self-image. A videotape documenting various aspects of the Indian child and family will be produced. As well, a fine arts and a Native dance video will be produced. Hopefully, this unit will not only help Native students to take pride in themselves, but will encourage curriculum development in the much needed areas of Native history and contemporary issues.

4. *Translation of the booklet A Guide to the Calgary Board of Education*. Gerda Notacker, Jan MacDougall, Gail Kingwell, and Betty Evans; Calgary Board of Education.

The purpose of this project is to translate a booklet for parents entitled *A Guide to the Calgary Board of Education* into the main languages of non-English speaking parents. This booklet is intended to orient parents, who are newcomers to Canada, to the school system and is therefore, most effective if presented in the language of its users. The booklet will be distributed through the Calgary Board of Education Assessment Centre, schools, and home-school workers. It will also be shared with other school districts whenever possible.

Society for the Prevention and Elimination of Discrimination and Stereotyping (SPEDS), Brentwood Elementary School, Calgary

This unit was developed to help participants become aware of the problems of discrimination and stereotyping in society. Students study several cultures and the differences and similarities that exist between them and our culture. Lessons stress that other cultural practices have a purpose and that many of the activities enjoyed by others give pleasure. The pupils experience this pleasure by playing some of the games from other lands, listening to visiting speakers, going on trips, and partaking in other exercises.

Tolerance and Understanding, Ian Bazalgette Junior High School, Calgary

The purpose of this project is to investigate the level of tolerance and understanding in the surrounding community. The research results may be used to implement a school-wide

program to foster understanding of cultural differences among students. Phases of the project include:

1. A survey of students, parents, and staff of the school. The instrument employed will enable researchers to isolate omissions and misconceptions in the curriculum and the total school program relating to various cultural groups.
2. Development of an action plan that will be based on the results of the survey.
3. An evaluation at the end of the school year to determine the effectiveness of the actions taken.

Possible action statements might include the following:

- Form a promotion group of staff, students, and parents to recognize ethnicity in the school; use assemblies to celebrate diverse religious and cultural holidays.
- Investigate possible speakers and inservice programs to raise staff awareness.
- Develop a standard form and procedure to screen school resources for bias. Maintain a committee to inform staff of problem materials and alternatives.
- Establish a school-home contact network to improve contact between the school and ESL parents.
- Encourage the use of community resources (speakers, literature, and so on) for multicultural education.
- Ensure that the school library reflects the cultural diversity of the school population.
- Use survey results and encourage student participation in a curriculum which emphasizes knowledge and acceptance of cultural diversity.
- Continue and expand the peer-tutoring program.
- Modify and teach the AVER unit on prejudice.
- Use survey results to adapt readings to reflect the school's cultural diversity.
- Promote the study of languages in the school; teach about language awareness and include a comparative religion option.
- Involve the teachers in program revisions to develop an international emphasis; use parent volunteers; create multicultural displays.
- Culminate the year's program with an international fair and celebration.

5

Conciliation and Adjustment

Objective: To ease the process of adjustment for new Canadians and encourage meaningful integration of all citizens.

Sometimes traveling in a foreign country can be a trying experience. The language barrier, varying customs, and the uncertainty about whether or not one is doing the right thing can be quite upsetting (and the change in time zones doesn't help either!) Yet, millions of Canadians find themselves in just such a predicament as they travel to various parts of the globe in increasing numbers.

Consider the experience of newcomers to Canada who lack knowledge about geographic relocation, do not speak either French or English, and have never traveled before. Along with these hardships, they are faced with the reality that this country is to be their home for the rest of their lives. No doubt it can be a very traumatic experience.

Many institutions have developed programs for newly arrived immigrants in order to ease their process of adjusting to Canadian life. Some of these programs provide established Canadians with an opportunity to make these people feel at home in Canada. Established Canadians thereby enrich their own lives as well. An examination of some of these adjustment programs follows.

Adjustment Programs

Cultural Information Program, Secretary of State, Government of Canada

This program promotes the cultural and social integration of immigrants into Canadian society. It contributes to the development of a society that is receptive to immigrants and understanding of their needs. It accomplishes these objectives by:

1. Providing orientation and learning opportunities for immigrants which enable them to function effectively in Canadian society;
2. Facilitating creative encounters and forums for exchange of ideas between groups of immigrants and individuals of receiving institutions; and
3. Providing leadership and skill development which enables immigrants to articulate their concerns and relate effectively with Canadian institutions.

Discovery '84: An Orientation to Canada's New Children and Youth, Edmonton Immigration Services Association

This program is designed to promote cultural integration through a summer day camp experience. The sessions are recreational and educational, lasting for three two-week periods. The first session is for new immigrants exclusively, the second for immigrants and non-immigrants, and the third for non-immigrant children only. The program's purpose is to promote cultural understanding and to provide important data useful for the settlement, adaptation, and integration of new young Canadians.

Mental Health Awareness Project, Calgary Vietnamese Canadian Association and the Alberta Mental Health Services

The language and cultural barriers experienced by those trying to adapt to Alberta's lifestyle, combined with the economic downturn and high unemployment, have made settlement for many people extremely difficult and stressful. These factors, coupled with the difficulty newcomers have in approaching appropriate mainstream agencies for help have led to the development of an interesting and innovative project in Calgary.

The Mental Health Awareness project involves the training of three para-professional Vietnamese mental health workers. The role of these para-professionals is to assist in the detection of mental health in the Vietnamese community; to access appropriate resources once detection is made; to assist professional mental health workers in dealing with Vietnamese clientele; to assist existing related agencies in meeting the needs of the Vietnamese community; to serve as a link between existing agencies and the Vietnamese community; to take the new knowledge of mental health concepts to the Vietnamese community; and to assist in mental health research and evaluation of the project.

New Friends, Calgary Immigrant Women's Centre

This program encourages immigrant women to meet new friends, learn about various community services in the city, learn and practise English, share information about their native culture, and learn about Canadian society.

Newcomer's Guides, Alberta Manpower

A series of 10 booklets is available from Alberta Manpower which provide basic information to newcomers in Canada on such topics as housing, driving, money use, public transportation, rights and duties, health care, and community service. These are helpful reading for Canadians working with newcomers as well as newcomers themselves.

Settlement of New Canadians, Edmonton Immigration Services Association

This organization is dedicated to the settlement, adaption, and integration of immigrants and immigrant groups. It provides programs, services, and multicultural facilities – all to make things easier for new immigrants in Canada. A special concern of the Service is to help immigrants preserve their culture while finding their place in Canadian society. Specific responsibilities of the Centre include settlement counseling, post-settlement advising, job market counseling, new Canadian women's service, legal consultation, interpretation, and translation. A special education program offers classes in language, life skills, citizenship, and orientation to the Canadian way of life.

Settlement of New Canadians, Mennonite Centre for New Canadians, Edmonton

This program provides the following services:

- Counseling and interpretation for immigrants to meet medical, employment, educational, emotional, and social needs.

- Volunteer English tutoring program.
- Special projects that will enhance the newcomers' opportunities to utilize or develop their skills.
- Referral to other agencies.
- Counseling in conflict situations.
- Help to preserve the cultural heritage of various ethnic groups.
- Work with other settlement agencies to coordinate services.
- Spiritual counseling and referral.

Individuals are invited to participate in the above activities by becoming volunteers or sponsors, taking on the role of a friendly neighbor to a newcomer, or supporting and encouraging government to continue humanitarian immigrations.

The Mennonite Centre also sponsors a garden project in which garden plots are provided to newcomers at a minimal cost to help them reduce their cost of living and develop friendships with other people. A minimum fee of \$10 pays for vegetable seeds and plowing of the land. An experienced gardener is available for people who do not speak English. The centre recruits volunteers to help with the project.

New Canadian Program, Settlement Services, Edmonton

The New Canadian Program, a division of Alberta Manpower, helps newcomers adjust to Canadian society. Its activities include:

- One-stop services such as the provision of information, counseling, and referrals;
- Help to private individuals in their work with refugees;
- Employee preparation which includes language training for family breadwinners and orientation services for agencies involved in hiring newcomers; and
- Personalized information to aid in settlement.

Educational Programs

A number of school and university programs have been developed across the province which are designed to assist newcomers and their families in gaining a favorable impression of Canada. A few examples are provided.

Canadian Companions, Connaught Elementary School, Calgary

The purpose of this program is to teach English, introduce people to Calgary and its services, and familiarize them with Canadian customs. In the mornings, English classes for adults are held with child care provided. Afternoons are devoted to recreation, crafts, and trips around the city.

Volunteers who participate in the program are encouraged to get to know one another and to develop cross-cultural friendships. The program sponsors field trips which focus on topics such as immigration laws, citizenship, human rights, landlord-tenant issues, cross-cultural transferences, parental rights and responsibilities, job search skills, and practical concerns in Canadian day-to-day life.

Information for Prospective International Students, International Student Affairs, University of Alberta

A brochure is sent to all prospective international students with information on the following topics: Canada Customs, immigration regulations, medical insurance, cost of living, employment relations, and housing.

Events, services, and facilities for new international students at the university include: the International Student Affairs Office, a lunch with senior international students, campus tours, a Canadian film night, information on social and recreational activities, a library orientation, and an international night providing an opportunity for students to share information about their native lands.

Multicultural Assessment Centre, Calgary Board of Education

The Centre assesses immigrant students newly registered with the Calgary Board of Education and places them in appropriate schools according to their language abilities and skills. Parents and guardians also spend time with an interpreter and an assessment teacher in order to ascertain a student's family history, educational history, competence in first language (speaking, reading, and writing), competence in English (speaking, reading, and writing) and competence in mathematics. Assessments are used to help place children in school settings where they will be best able to function. A brochure for parents entitled *A Guide to the Calgary Board of Education* has also been made available and may be translated into other languages.

Multicultural Resources, Calgary Board of Education, Riverside Bungalow

The Riverside Bungalow is a resource library that houses many professional and practical materials which are available to teachers in the Calgary Public school system. The centre has also begun a collection of multicultural literature for language arts classes.

***They Come from Abroad* by George Bancroft. (Toronto: Guidance Centre, 1979).**

They Come from Abroad is a study of the experiences and attitudes of immigrant teachers in Ontario, many of whom were asked to serve as resource persons. Their involvement ranged from teaching units to giving guest lectures. Respondents were asked if any use was made of their cultural heritage by the school and, if it was, what forms it took. When no use was made of their heritage, they were to suggest ways in which it might be done.

At one level, the response was simple; of the 392 who replied, 172 said use was made and 220 said it was not. In both cases fairly lengthy lists of actual or suggested projects were offered. At another level, however, the response was more difficult because several persons, though in the minority, questioned the value of making use of an immigrant's heritage in this way.

Approximately 70 of those replying in the affirmative said that they had served in some capacity as a resource person either directly or indirectly involved in the curricular core of a program; that is to say, they either taught units in history, geography, or social studies or were guest lecturers in classes or suppliers of personal materials such as photographs, slides, and magazines.

Other ways in which the immigrant teachers taught their cultural heritage were through singing folk songs, preparing ethnic foods in home economics classes, reading the "real" dialect in literature classes using foreign poems and prose, and discussing the background to certain novels. Some of the respondents were involved in groups such as language clubs, travel clubs, and current or international affairs clubs; others were involved in activities such as folk festivals, citizenship, or ethnic days.

Informal use was also made of the teachers' heritage in staff room discussions on differences in educational systems. One respondent said that he served as an interpreter and assisted in the placement of students from his country of origin. Another said that he had established direct contact between his Canadian students and former students "back home" and they now correspond.

6

Communication

Objective: To design and encourage participation in inter-group activities that foster sensitivity toward and appreciation of individual and group identity.

The development of meaningful interchange between individuals and groups is an extensive process and requires careful planning if the activity is to be successful. Psychologists tell us that the process of counseling has a variety of critical components that must be realized if effective communication is to result. The following are necessary in dealing with persons of a different cultural background:

- Verbal encouragement which indicates interest and understanding;
- Nonverbal encouragement;
- Statements which give permission for ventilation or exploration;
- Careful, indirect questions or gentle prodding;
- Reflecting or paraphrasing in order to check one's perceptions and to encourage ongoing exploration by the participant;
- Responding to the central idea that is being communicated;
- Responding at the appropriate level of feelings;
- Trying to, if the client is ready, respond to deeper, somewhat hidden aspects of communication;
- If it is helpful, responding with a slightly different interpretation of the situation in order to deepen the client's insight and perhaps encourage another perspective.

Similarly, a rather uncomplicated event like taking a field trip can be greatly improved if the conditions for effective communication under such circumstances are taken into account. The conditions for effective contact, according to M. Ahmed Ijaz, are: (i) interacting individuals should be of equal status, (ii) there should be obvious support of inter-ethnic contact by persons or institutions in authority, (iii) contact should occur on a personal basis over a fair length of time rather than on a casual basis or only once, (iv) the contact should provide interdependent activities and common goals that can only be reached by the cooperation of all members of the group, and (v) the contact should be pleasant and rewarding.

Personal Development

The programs and activities listed below are in two categories: those for individuals who function as leaders in promoting intercultural communication and those for participants.

Awareness and Sensitization Program, Edmonton Public School Board

This is an ongoing program which has been produced for administrators and those in leadership positions with the Edmonton Public School system. Administrators develop strategies for responding effectively to a multicultural community. Resource persons from the local cultural groups, The Alberta Teachers' Association, the Alberta Association for Multicultural Education, and Alberta Culture are asked to assist with components of the program. In addition, leaders in the field of multiculturalism in Canada are brought in to conduct sessions.

***Combating Racism in the Workplace: A Course for Workers* by Barb Thomas and Charles Norogrodsky. (Toronto: Cross-Cultural Community Centre, 1983).**

This book describes 10 sessions intended to help workers understand and relate to one another in multicultural settings. Its scope is general enough that it can be effectively utilized in a wide variety of industrial settings. In the first session, stories are used with the following accompanying questions:

1. What are the common features of the stories where effective action followed?
2. What are the common features of the stories where no effective action followed?

The intent of the questions is to encourage varied and honest responses on these themes:

- Identification of victim and victimizer;
- The role of violence and the people's attitudes toward it;
- The need to confront situations as they happen with courage and forthrightness; and
- The need to pay attention to one's own fears as a potential intervener in situations of racial conflict.

Leadership Training Course, Chinese Canadian National Council

The Chinese Canadian National Council's Leadership Training Course is designed to help participants become more effectively involved in the community and to motivate others to do the same. Its four modules are: public speaking, effective meeting skills, management of resources, and motivating the grassroots.

Police Officer Training, Calgary and Edmonton Police Departments

Both the Calgary and Edmonton Police Departments operate training units in multicultural education. The Calgary Police Department offers a three-day course through its Race Relations Unit on intercultural understanding which is taught by various experts. The Edmonton Police Department has produced a series of videotapes and lectures which are offered to all officers in basic training. Additional seminars and workshops for established officers are also offered periodically.

The Race Relations Unit of the Calgary Police Department has a number of officers assigned to it. Their function is to serve as a liaison between ethnic groups and the police force by keeping the lines of communication open. Their duties include:

- explaining the law, police procedures, and policies;
- presenting crime prevention programs to ethnic organizations;

- educating police colleagues in aspects of multiculturalism;
- giving advice and counseling;
- referring individuals to appropriate agencies and organizations;
- providing a police resource to minority communities.

Edmonton has a similar program offered by its community service officers.

A Shared Experience: Bridging Cultures, London Cross Cultural Centre, London, Ontario.

A Shared Experience: Bridging Cultures, a cross-cultural training manual, available from the London Cross Cultural Centre, deals with the following themes:

- the adjustment process for immigrants
- cultural differences that are a result of differing values;
- the role of culture in communication, both verbal and non-verbal;
- case studies illustrating many of the difficult situations faced by both immigrants and helpers; and
- strategies for change and implementation of alternate approaches.

A Workshop on Equal Opportunity in Employment, Ontario Human Rights Commission, Race Relations Unit, 1981.

Eight chapters of information including case studies, quizzes, and hands-on exercises appear in *A Workshop on Equal Opportunity in Employment*. The manual is not intended for use as a textbook but is a learning device for developing understanding and sensitivity. A sample exercise appears below.

Case Study

You are the manager of a programming division of a large company. Your supervisor, who is the Director of Human Resources, recently attended a conference entitled "Making Effective Use of Your Personnel." Part of the conference was devoted to talking about equal opportunity at the workplace.

On his/her return, he/she conducted a utilization study and found that although visible minorities were well-represented below the supervisory level, all supervisors were in fact white. Coincidentally, at this time, you are looking for a supervisor to oversee a present work unit of three programmers. The unit consists of Mary Roberts and Sean O'Toole, who are both white and have been there three years and Peter Davis, a black immigrant from Trinidad who has been with Computer Inc. for just over a year.

Because there are no visible minorities at the supervisory level, you now feel under some pressure to fill the position with a minority.

There are other factors to consider:

- a. Peter is inexperienced but seems to show initiative and a great deal of potential.
- b. While Sean's performance is just average, Mary is well-qualified, has shown responsibility, and would seem to be very suitable for the position.
- c. A colleague has recommended Mr. Ajmal Khan, a Pakistani, for the position. Mr. Khan has been recently laid off from a similar supervisory position in a com-

petitive company. Although he is slightly less qualified than Mary, he has excellent qualifications and is available immediately.

Indicate the course of action you would follow by placing an "X" in the appropriate box below.

- ☐ A. Immediately recruit Ajmal Khan without any advertising or further interviewing. This would be an expedient choice and would satisfy the pressure you are under to place a minority in a supervisory position.
- ☐ B. Advertise the position internally and promote Mary because she is the most qualified of all the internal applicants who were interviewed for the position. Unfortunately, this does not relieve you of the pressure to hire a minority.
- ☐ C. Without advertising the job, promote Peter and provide intensive training to facilitate his integration into the position. You would be promoting someone who is both an internal employee and a visible minority.
- ☐ D. After advertising the position internally and externally, and shortlisting both Mary and Ajmal, select Ajmal because, although he is slightly less qualified than Mary, he is a visible minority.

Check your answers below:

A. 0 points

This is not a good choice. Recruiting Ajmal Khan in this manner is not the best way to establish equal opportunity in the work place. This practice, that is to say, word-of-mouth recruiting, may be discriminatory in its effect on all internal employees, particularly Mary, who is more qualified for the position. Also, not advertising the job internally may lead to serious employee motivational repercussions at a later date.

B. 4 points

This is the best answer. Your recruitment and promotion practices were non-discriminatory because all internal employees were given an equal chance to compete for the position and you picked the most qualified person for the job.

C. 0 points

This is not a good choice. Promoting Peter in this way is not the best route for establishing equal opportunity at the work place. You may have satisfied the immediate pressure to hire a minority but you have unfairly discriminated against Mary, who is clearly the most qualified person for the job. A better way to help promote equal opportunity would be to ensure that training is given to all employees like Peter who show potential and initiative to fill future supervisory positions.

D. 0 points

This is not a good choice. Although you are under pressure to place a minority in a supervisory position, you cannot succumb to this pressure by hiring Ajmal on the grounds that he is a minority. Even if he were more qualified than Mary, you still could not hire him if you were making your decision based on race. However, in this situation, Mary is clearly the most qualified person for the job.

Communication Activities

One of the more effective ways to experience meaningful intercultural encounters is to have someone visit your home for an extended period. A number of exchange programs are in effect in Alberta. Among them are the following:

1. The Hindu Society of Alberta in Edmonton sponsors an exchange program which involves 20 young people, aged 16 to 19, from Ottawa and Vancouver, who are of East Indian and other backgrounds. Those of East Indian background are billeted in non-East Indian homes and vice versa. The visits are enriched by specially planned tours to places of cultural interest.
2. The Canadian Council of Christians and Jews sponsors a program to develop goodwill and understanding by intermingling the children of employees of a variety of Canadian companies. Exchanges are between youth in Quebec and those in western Canada.
3. The Three Hills School often hosts musical groups visiting from various parts of the world. They are billeted in local homes for several weeks at a time.

One of the requirements of good communication is to be sensitive to the vagaries of each situation. An exercise that demonstrates the difficulties of achieving this in a group setting is to ask the members of a group to pair off in twos, engage in a conversation about something that might have happened during the day, and then close their eyes and review what transpired in terms of three questions: (1) What was your partner wearing? (2) What color are his or her eyes? (3) Describe his or her face in some detail. Of course, few individuals will score 100 percent on the exercise, but it will illustrate the extent to which we often take others for granted and overlook rather important aspects of the communication process.

Multicultural activities based on effective communication have the following characteristics:

- Group members interact positively with each other.
- Members conceive of themselves as worthwhile human beings.
- The environment created is based on a philosophy of human rights.
- The environment is process-oriented rather than product-oriented.
- Allowance is made for the varying learning and communicating styles of different cultures.

7

Caring

Objective: To promote acceptance of one another irrespective of personal characteristics such as cultural background, personal tastes, appearance, and so on which are really secondary to the human enterprise of living in harmony.

A popular topic in the applied social sciences today is self-esteem. Among the research findings is the discovery that individuals function better when they feel good about themselves. This condition is frequently brought about by confidence-building environments. In education specifically, it has been demonstrated that teachers with good self-concepts can transmit positive feelings about themselves to their students. Basically, the approach includes these principles:

1. Accepting individuals as they are irrespective of sex, age, cultural background, physical characteristics, and so on. This may be a tall order when someone has habits that others find particularly annoying, but any conflict arising from such a situation should quickly be alleviated by the realization that *everyone* has such habits or characteristics. Acceptance of others is often dependent on the realization that even the critic needs to be accepted by his colleagues and peers. That realization can be very effective in reducing prejudice and bringing about acceptance.
2. Helping individuals to see their personal heritage as an asset, not a liability.
3. Helping individuals to see themselves as worthy of making a contribution to their community and to Canadian society generally. It should not be necessary to delve deeply into history to ascertain the positive features of a given culture or heritage; that premise is a foregone conclusion in a caring relationship.
4. Assisting individuals to become truly bicultural so that they can function in both the world at large and in their particular cultural milieu with equal ease.

The concept of caring connotes no particular conditions between individuals; it is simply an acceptance of others as they are: The beginning point is one's perception of himself or herself. If it is positive there is less tendency to look down upon or be suspect of others.

The school environment is a natural starting place to develop adequate self-concepts, and a variety of techniques for doing so are available. Students in primary grades, for example, may be asked to draw a picture of themselves including any physical (or other) characteristics that they feel makes them different from others. They might also be asked to identify themselves with an animal or bird and then explain to the group why they made their

particular choice. Another method is to give students an outline of a person on a blank sheet of paper and fill in their unique characteristics. They may be given a sentence to complete like, "I am"

These activities, in isolation from a meaningful discussion of the various responses of the participants, will aid little in reaching the intended objective. A discussion conducted in an atmosphere of acceptance, must occur. Even "way out" responses, which may actually be a means of reaching out or demanding attention, should be regarded with minimal shock or surprise.

An interesting activity for building acceptance of others is offered by Pamela L. Tiedt and Iris Tiedt in *Multicultural Teaching: A Handbook of Activities, Information, and Resources* (Boston: Allyn and Bacon, 1979).

Something Special

Step 1. Collect enough lemons (or walnuts) so that each person in a group can have one. Number the lemons with a black felt pen. With eyes closed each person draws a lemon from the bag. The leader records the number of the lemon selected. Holding the lemon under the table so it is not seen, each person spends several minutes feeling the lemon, exploring its texture, size, and distinguishing marks. Then each lemon is returned, sight unseen, into the bag.

Step 2. Have students jot down ideas about their lemon, thus:

Lemon:

Egg-shaped

Fits snugly in my hand

Scarred across the middle

A lump at one end

The written ideas produce a kind of free verse poem.

Step 3. Each student reaches in the bag to select his or her lemon, again without looking. Amazingly, most people quickly identify the right lemon!

Step 4. Discuss the experience. Obviously, even lemons are not all alike. Like people, each one is special! (pp. 47-48)

Projects emphasizing caring per se, without a particular cultural component, were scarce in the responses received in the survey, perhaps because that element was stressed in the questionnaire. The Garden Project of the Mennonite Newcomer Centre in Edmonton outlined on page 24 is a good example of a situation where background is irrelevant to building mutual understanding; the Neighborhood Groups Program developed by the Calgary Immigrant Women's Centre is a similar program. In it, "caring groups" consisting of three to six women are formed comprised of both immigrants and non-immigrants. Their goal is to help participants to overcome the shyness and loneliness that frequently accompany becoming a new Canadian. By keeping the number of participants small the group is less threatening to newcomers. When the process of sharing gets underway, all participants soon become a group of friends on a mutual quest.

Part Two

Developing a School Multicultural Program

John W. Friesen

Esha R. Chaudhuri

8

Taking the First Step

"We should do something multicultural in our school" may be an offhand comment made in a teachers' staff room, but it may also be the kick off for an exciting innovation in your school. Every undertaking, major or minor, begins with an idea, and the staff room is as likely a place for those to originate as anywhere.

Many schools in Alberta now have multicultural education programs in operation, and they include everything from a total school commitment to a potluck dinner. As was pointed out in Part One of this *Handbook*, the nature of activities to select from is as diverse as the objectives: foods, celebrations, festivals, clothing, films, field trips, exchange programs, awareness days or weeks, storytelling, current events involving the multicultural community, and arts activities. The most difficult task is deciding what to do and how to get started.

Defining the Enterprise

As the statement of the Multicultural Education Council located at the back of this *Journal* suggests, multicultural education is intended to reflect the social reality of our nation. It is a policy of the federal and provincial governments and reflects a continuing concern of citizens. Thus a local school program should be planned first by examining the makeup of the immediate community and utilizing local talent in any activity or event.

Society is generally conceived of as having three major components: charter groups (English and French), Aboriginal peoples (Metis, Natives, and Inuit), and immigrant groups, particularly those who settled the west in the period 1890 to 1917. We might think of the newcomers who have chosen Canada as their homeland since 1917 and those who continue to do so in steady numbers to this very day as constituting a fourth group. Many of them have settled in urban communities across the land, are involved in a variety of professions, and have children who attend local schools. They, like all other Canadians, have a cultural richness to share, and the school is in a good position to take advantage of it.

The Need for Multicultural Programs

At its best, multiculturalism should be a philosophy that pervades all levels of educational planning and operation. Essentially, it fosters the notion that all individuals must

have the opportunity to feel successful and worthwhile, recognize their backgrounds as valuable, and interact meaningfully with others. Of course, it is necessary to identify certain elements of the overall process so that the underlying goal may be achieved, and one of those elements is cultural background. It is all very well to say that a philosophy of humanism should pervade the whole school atmosphere, but that concept may have to be broken down and implemented on a more limited basis. A first step is to initiate ways to insure acceptance and appreciation of individuality. This implies an acceptance of cultural diversity because individuality is, at least to some extent, an expression of it.

Multicultural education programs should:

1. Provide students with an opportunity to learn about the peoples of Canada and thereby encourage an appreciation for cultural diversity;
2. Inform students about their own cultural backgrounds so that they develop pride in their heritage and improve their sense of identity;
3. Provide students with opportunities to experience the cultures of others (including music, literature, and art) and encounter different values and ways of living;
4. Illustrate to students new ways to function in Canadian society given the added skills, attitudes, and knowledge they have derived from multicultural studies;
5. Raise the level of appreciation for cultural diversity in the school population and thereby reduce the influence of the negative element of the school community which might be hostile to differences;
6. Implement strategies that reduce prejudicial and discriminatory treatment of minority students where it occurs;
7. Foster acceptance and reduce potential misunderstandings or hostility among staff members; and
8. Be a component of an overall social policy of justice for cultural minorities in Canadian society.

9

Choosing a Program

Although it is quite possible to inject multicultural themes into ongoing school activities, there are also times when a special event or focus may be desired. For example, themes may be derived from any traditional subject being taught in school either by integrating a new dimension into an old topic or by handling existing subject matters in a multicultural context. Recent changes in the Alberta curriculum which lean toward a more wholistic approach are particularly helpful.

School programs should ideally be multidisciplinary or interdisciplinary and utilize the services of school staff trained in a variety of areas. An interdisciplinary approach may be assured by inviting several subject matter specialists and having each develop a particular part of a program. This approach may also ensure a wider range and depth to a program. When a multicultural theme is developed through a special event, the concepts covered should be related to the general school curriculum for maximum benefit. School staff and students should constantly be made aware of the underlying goals of multicultural education when a program is ongoing so that its relevance will be affirmed.

The selection of a multicultural program must be based on a variety of factors, namely, the time allotted, the kind and extent of resources available, the objectives selected, the anticipation of those involved in delivering the program or activity, and the nature of commitment or level of cooperation of school administration, staff, students, and community. Some of the ways in which multicultural education can be inaugurated in school settings are illustrated below.

Utilizing School Subjects

Integrating multicultural education into existing subject matter is a fairly simple task that can be done with a little imagination. The following list was assembled by Francis Zaborniak of Lord Beaverbrook High School in Calgary and cited by Suzanne Flett in her paper, "Field Study in Multiculturalism," prepared for an Educational Policy and Administrative Studies course (EDPA 521) at the University of Calgary.

1. Math. Undertake a survey of the ethnic groups represented in your school and determine the percentages of each.
2. Second languages. Conduct language shock presentations.

3. Social Studies. Assign projects on different countries which may be portrayed on bulletin boards.
4. English. Explore the great pieces of literature from various countries.
5. Sciences. Investigate the contributions made by individuals from particular ethnic backgrounds.
6. Art. Investigate the artwork of famous ethnic artists.
7. Physical Education. Organize multicultural games and folk dancing.
8. Music. Collect songs from around the world and try playing instruments from different countries.
9. Drama. Illustrate and experiment with body language across cultures.
10. Beauty Culture. Explore cross-cultural hairstyles and clothing tastes.
11. Home Economics. Compile a booklet of ethnic recipes, paying attention to varying ethnic dining displays.
12. Business Education. Explore computer programs based on local celebrations and festivals.
13. School Clubs. Use photographs to illustrate images from across the world via magazines and books.
14. Library. Make displays with multicultural themes. (pp. 45-46)

Another series of suggestions for incorporating multicultural themes into existing subject matter is offered by Ricardo L. Garcia in *Teaching in a Pluralistic Society* (New York: Harper and Row, 1982). He suggests that, in science, students can study and research famous black scientists, inventors, and medical doctors; they can study the contributions Native Americans have made to pharmaceutical medicines; the various theories of creation and evolution of the earth and the universe; and the similarities and differences of biologically different people. A rigorous study of the concept of race, Garcia feels, would help to dispel most myths about racial superiority.

In math, students can study various ethnic groups' concepts of time and space and how ethnic groups historically have calculated seasons and time of year. A simple study of different calendars (for example, Chinese and Aztec calendars) would go far in expanding the students' understanding of how different cultures measure time.

In home economics students can study different ethnic family patterns (nuclear, extended, single-parent families), ethnic foods, hairstyles, clothing, and so on.

Sharon Fahey of the Ranchlands Community School suggested that multicultural education should be a daily concern. The class that is writing stories, playing games, or studying government is dealing with cultures, past and present. She suggested to Katrina Duclos, an EDPA 521 student at the University of Calgary, some activities that may work in conjunction with specific subjects. They include:

Subject	Activity
1. Social Studies	
Transportation	News (past and present)
Government	Then/now; here/there
Pioneers	Around the world (leaders),

	dress (country of origin), celebrations, religion, family structure, community interdependence
2. Language Arts	
Fairy Tales	Story structure and writing
Seasons	Use of different media
Communicating	Vocabulary, alphabet, "what's happening in this picture?"
3. Physical Education	
Group games	Games from around the world, origin, names, national sports
4. Music	
Songs	Musical instruments

Classroom Themes and Activities

One does not have to look far to locate helpful suggestions on encouraging multiculturalism in schools. A few books that will enrich a teacher's library are described here.

A Handbook for Enhancing the Multicultural Climate of the School

by John Kehoe

(Vancouver: Wedge Publication Co., 1983)

This book explores ways of assessing multicultural needs in the school and community and recommends guidelines and activities to incorporate them. One example is included here.

Proposition: Children learn labels for ethnic or racial categories through socialization. Prejudiced children are more likely to use negative labels. Between the ages of four and 10, the labels can be contradictory, inaccurate, and insufficient, with little conceptual foundation. The labels refer to expectations about abilities, personality, and behavior. A more accurate conceptual foundation can only be built after the age of seven or eight. Before then, rote learning of words is common.

Remediation: (i) Provide positive labels and examples of other group members (for example: clean, good, kind, nice, pretty, smart, friendly, happy, healthy, helpful, wonderful, ambitious, responsible, trustworthy, and so on) to counter existing negative stereotypes. (ii) Make explicit the consequences of negative stereotypes (for example, denial of equality of opportunity, low self-esteem). (pp. 75-76)

A Manual of Structured Experiences for Cross-Cultural Learning

by William Weeks, et al.

(Washington, D.C.: Intercultural Press, 1979)

This manual is intended to raise students' awareness of and appreciation for different cultures. Some of the exercises may be applied in more than simply the classroom. An example follows.

The World Picture Test

Objective: To clarify participants' understanding of countries and cultures of the world through their knowledge of geography.

Participants: Three or more persons. Facilitator.

Materials: Paper and pens.

Setting: No special requirements.

Time: At least 30 minutes to one hour.

Procedure: Participants are given a sheet of paper and a pen and asked to:

- (1) draw a map of the world as best they can within a five-minute time period;
- (2) name as many of the countries as they can;
- (3) checkmark any country they have visited for a week or longer;
- (4) exchange papers with other members of the group and discuss the differences evident in what others put in or left out of their drawings.

- Discussion:**
- (1) Does a person's awareness of the shape of a country reveal that person's awareness of the shape of the culture?
 - (2) When a person leaves out a country, what does it mean?
 - (3) When a person leaves out a continent, what does it mean?
 - (4) What country did the person place in the centre of the map and what does that mean?
 - (5) When a person draws a country out of place in relation to other countries, what does this mean?
 - (6) Were they [group members] better acquainted with the countries they had visited?
 - (7) When a person objects violently to doing the drawing, what does that mean?
 - (8) How well did persons draw home countries of other group members?
 - (9) What do the persons plan to do as a result of what they learned in this exercise?

- Developed by Paul Pederson, University of Minnesota

A Preliminary Review of the Intercultural Dimension in International/ Intercultural Education, Grades K-12

by John Carpenter

(Boulder, Col.: Social Sciences Consortium, 1972)

Intercultural programs in the United States are discussed and evaluated in Carpenter's book. Educational games and simulations have proven effective, particularly at the high school and university levels, in presenting materials, concepts, and theories in international education, in civics and government courses, and in the area of intergroup relations. Such games and simulations include: Inter-nation Simulation, Election Game, Career Game, Legislative Game, Disaster Game, Blacks and Whites, and Culture Contact.

The game, Culture Contact, developed by ABT Associates for Grades 7 to 12, is particularly interesting. It simulates the potential conflicts and misunderstandings between two peoples of widely differing cultures. In this game, students assume various roles within one of the two cultural groups and interact with one another and with the group. The objectives of the game are to provide students with insight into cross-cultural behavior patterns, breakdown of communication between cultures, and the problems that develop when there are language barriers between peoples.

Cross-Cultural Education: Teaching Toward a Planetary Perspective
by Robert L. Williams

(Washington, D.C.: National Education Association of the United States, 1977)

In his book, *Cross-Cultural Education: Teaching Toward a Planetary Perspective*, Williams promotes the concept of "polyculture" meaning that such things as religion, geographic residence, gender, political views, and socioeconomic status should be incorporated in teaching for acceptance. One of the precepts in his book is that the polycultural curriculum should provide opportunities for teachers and students to develop personal-interest-focused cultural curricula. Such materials have great potential for teaching and learning. One example of these materials is the episode unit. Episode units are short vignettes about the everyday experiences of students. The subjects for the episode units should be selected by the students in collaboration with the teacher. Episode units can be developed around such themes as:

- What it is like to walk in the shoes of a Mexican migrant worker,
- The day-to-day experiences of a white family in Appalachia,
- The experiences of a black family living in a predominantly white neighborhood, and
- The life of a Native American family in a large city.

Development of episode units can be a rewarding experience for students, teachers, and parents. One ethnic community group in an urban school system asked to be involved with students and teachers in their search for validated historical background information that was to be included in the episode units. Members of the ethnic group expressed their desire that well-researched, historically validated materials be used; poorly validated materials, they felt, would only reinforce negative stereotypes. Their search yielded unexpected positive results. A university in Ohio was found to have the world's most extensive collection of ethnic materials for the particular ethnic group under study. Once the group received the background materials requested from the Ohio university, a series of study discussions was scheduled. After studying the materials, the group invited the classroom teacher in to share with her their specific concerns and suggestions. In addition to improving communications between the ethnic group and the school, such an approach led to the ethnic group's general support for the episode units which were developed.

Harry Passow stated a sound rationale for the use of episode materials: "By validating the child's experiences and feelings, the school tells the child that he knows something and that he is worth something."

Cultural Heritage . . . Your Neighborhood

(Edmonton: Alberta Educational Communications Corporation [ACCESS], 1983)

Cultural Heritage . . . Your Neighborhood is a series of activities designed to promote an understanding of and an appreciation for ethnicity in Canada. Vignettes encourage relevant discussion of differences. One activity is described below.

Multicultural Influences: An Introduction

Time: 20 minutes

Materials: Videotape entitled *Influences*

Background:

The vignette shows a boy and his mother looking at his grandfather's photo album which contains photos of foreign countries and different cultural activities and items. Each photo is followed by a contemporary one revealing that the particular cultural activity (or item) is now a part of Canadian culture. The vignette, together with Activities 3.2 and 3.3, creates an awareness of the diverse roots of Canadian culture. Once the participants have seen the vignette, they should identify the theme and the specific illustrations, then cite other examples based on their knowledge.

Activities:

Show the vignette twice. Ask the participants to state the theme of the vignette. Ask them what specific examples are used to support the theme and if the theme of the vignette is an accurate reflection of the Canadian experience. Use a brainstorming approach to identify other influences. Follow this by an exercise that groups the specific items in such categories as food, clothing, recreation, and entertainment.

Global Education Project

MOTT, 500 MOTT Foundation Building, Flint, Michigan 48502

A few samples of activities from the Global Education Project follow.

Feelings/Language/Money

Level: K-3

Goal: To develop an awareness of how people can communicate with others through expressions, words, and the use of money.

Objective: To demonstrate an understanding of the ways in which people can communicate.

Method: A display of peoples' faces, of common words, and of money can initiate a discussion of things people have in common around the world. Smiling, eye contact, sadness, and anger are examples of how people are able to "see" what others are feeling. The alphabet, "hello," "goodbye," "Happy Birthday," names of months, names of countries, and body language are interesting points to focus on in reading and writing activities. Paper and coin money, as well as items used for trade, will enable children to see how people can "buy" something they want if they have learned how people value money or trading in their culture.

Curriculum Application: Communicating, reading, writing, and calculating skills.

Resources: Calendars, books, collections borrowed from institutions, the students, and their families.

Party Time

Level: 4-6

Goal: To increase awareness of why people celebrate.

Objective: To be able to associate an event, activity, or celebration with a person, place, or thing.

Method: Using common reasons for celebration such as weddings, birthdays, or national holidays, students will expand their focus to include another part of the world. Research about the event will allow them to write a story and illustrate the celebration for display on a bulletin board. The class may devise its own celebration, based on one or more things, as a wind-up activity.

Curriculum Application: Reading, writing, organizing, and creating skills.

Resources: Films on festivals, books, and guest speakers.

Let's Be Someone Else

Level: 4-6

Goal: To develop an appreciation of the culture of others and a recognition of cultural differences and similarities.

Objective: To demonstrate an appreciation of other cultures by actually performing their rituals.

Method: Select a country and find out as much as possible about the people, their traditions, customs, and way of life. Divide the class into groups. Assign each group a research project on one aspect of the country such as the food, clothing, shelter, holidays, or other festivities. Each group will research its topic and bring its findings back to share with the entire class. The information will then be used to simulate an actual setting of the country in the classroom. For example, a house, similar to those lived in by the people of that country, can be constructed. Food dishes representative of the country can be prepared. Clothing, like that worn in the country, can be made.

Culminating Activity: Ask students to select a festival day celebrated in the country. Food, customs, and dress can be designed and students can portray the people of the country through dance, speech, and other activities.

Helping Boys and Girls Discover the World

by Leonard S. Kenworthy

(Washington, D.C.: United Nations Association of the United States of America, Inc., 1978)

Although this book is global in nature, it contains material that is relevant to multiculturalism. One exercise is entitled, "Families Live Everywhere," and outlines the lives of five families under the following rubrics:

- Homes and government
- Education in the home and outside
- Communication and transportation

- Values and ideals
- Work inside and outside the home
- Health and safety
- Food and clothing
- Relationships within the family
- Relatives, close friends, and neighbors
- Physical aspects of the home
- Size and composition
- Fun and beauty

One family is a Lapp family. Through it, readers have an opportunity to learn about the life of a group whose existence is closely related to the land and whose way of living is being changed radically today. The second family lives in Nuremberg, Germany, where the father is the owner of a toy factory. Readers are introduced to valuable economic material and to some of the history of that famous city through such things as the old houses, the cathedral, and the city clock. A third family lives in Sao Paulo, Brazil, where the father earns his living as a construction worker. The family has moved to this booming city from the poverty-stricken region of northeastern Brazil. Students will learn about poverty, cities in other parts of the world, and housing projects. A fourth family belongs to a group working on a cacao farm in Ghana; the family occasionally goes to the nearby city. The fifth family lives in Japan.

Helping Kids Learn Multicultural Concepts: A Handbook of Strategies

by Michael G. Pasternak

(Champaign, Ill.: Research Press, 1979)

This book consists of a multitude of practical exercises, many of them solicited from classroom teachers all over America. Each exercise is a page in length and readily applicable to most situations. In one exercise, students are encouraged to make self-portraits by using a variety of materials. Each portrait is then mounted on the wall of the classroom, and students are given the opportunity to add their comments in space provided. Only positive comments are allowed, and these may be read to the class when the project is completed. A discussion may then be undertaken dealing with such questions as "Did you feel any differently toward your classmates when you were concentrating on their good qualities?" and "Do you feel closer to your classmates now than before?"

Intergroup Education, Methods and Materials

by Jean D. Grambs

(Englewood Cliffs, N.J.: Prentice-Hall, 1968)

Some familiar routines are creatively described in this book. For example, a rather unusual type of role-playing is described by Rosemary Lippitt who showed how the use of empty chairs could provide a substitute for "live" actors in a role-playing situation. This device, although not widely used in schools, could be of great value particularly by teachers who are not too sure of role-playing techniques. The chairs can represent people, and the class can help to describe how someone sitting in the chair might feel, what he might do, and how he might react. The chairs can be shifted at will and can represent many kinds of situations and persons. With a large group, where role-playing might be quite difficult, the empty-chair technique can be quite successful. The audience is drawn to imagine what the feelings of the persons sitting in the empty chairs might be. In one such demonstration with an audience of more than 150 teenage girls, the author was able to elicit remarkably

free, spontaneous remarks and questions about the sensitive problems of race (in a Southern state) and to facilitate small-group discussion of feelings among black and white girls.

Multicultural Canada: A Teacher's Guide to Ethnic Studies

by Dean Wood

(Toronto: Ontario Institute for Studies in Education, 1978)

Dean Wood's book defines ethnic studies and outlines a "conceptual base for understanding the ethnic experience." Examples of teaching units are relevant and distinct.

Multicultural Nonsexist Education

by Nicholas Colangelo

(Dubuque, Iowa: Kendal Hunt Publishing, 1979)

Projects suggested in this volume include:

- a. Students examine texts used in local schools to see how many and how often different cultures are represented. Based on this evidence, what conclusions can be reached?
- b. Students do group projects showing historical and present-day contributions of diverse cultural groups.
- c. Students record the number of times and ways that diverse cultures are represented on a typical night of television viewing. What groups are shown? What could someone infer about these groups based on television viewing only?
- d. Students present a debate on the concept of "melting pot" as opposed to "cultural pluralism." What are the advantages of each? What are the social and educational implications for each?
- e. Students interview someone of a cultural group other than their own. What is it like to be this person in American society? What are some stereotypes and prejudices (if any) that this person has had to confront? What did the student doing the interview learn from this experience?

Multicultural Teaching: A Handbook of Activities, Information, and Resources

by Pamela L. Tiedt and Iris Tiedt

(Boston: Allyn and Bacon, 1979)

It would be difficult to overemphasize the wealth of information this book contains. Note this example:

Meet Your Neighbor

Step 1. Divide the group in pairs. Each pair of students turns toward each other. Each student is to tell the other about something exciting that happened to him or her.

Step 2. The two students in each pair turn their backs to each other. Then each person writes the answers to these questions:

- a. What is your partner wearing today?
- b. What color are his/her eyes?
- c. Describe his/her face.

Step 3. Students turn toward each other. Usually, they discover how unobservant they are. Discuss how we look at people without really seeing them. (p. 48)

Multiculturalism, Racism, and the Classroom: A C.E.A. Report
by Michael Roe

(Toronto: Canadian Education Association, 1982)

"Activities that work" are reported in this book and an explanation is offered as to why these are dependable. "Bad" programs are also discussed.

School Community

The school-community "distance" seems to be common, but, as suggested at an Ontario workshop on the community school, ways of overcoming this problem can be effected even through simple things. During a panel discussion among a parent, a community worker, and an educator, the parent suggested that parents and teachers get together regularly and informally, perhaps over a potluck lunch or dinner, to discuss home and school problems and concerns. The parent also suggested that schools make greater use of community people in the classroom either as volunteers or paraprofessionals. The community worker spoke of the way in which schools of the West Indies serve as centres for the adult community so that the whole neighborhood meets to discuss school and schooling. In other words, the school there did not function as a lonely fortress. (pp. 21-22)

New Canadian Kid

Saskatoon schools, along with 32 other Saskatchewan communities, have seen the Persephone Youtheatre's production of *New Canadian Kid* by Dennis Foon. It is a stage drama of an immigrant youth, Nick, who must overcome irrational racial schoolyard prejudices. It was first produced by Vancouver's Green Thumb Theatre for Young People (the play grew out of an idea put forward by a teacher at Lord Roberts School in Vancouver) who toured it throughout British Columbia and took it to the Calgary International Festival for Young People. It has also been produced in Ontario, and future productions are planned for Manitoba and Alberta. Such plays must be followed with appropriate discussions to underscore the multicultural message. (p. 52)

Planning and Organizing for Multicultural Instruction
by C. Gwendolyn Baker

(Don Mills, Ont.: Addison-Wesley, 1983)

Not satisfied with the base for multicultural teaching in the school system, Baker developed a theoretical model, lists of materials, data on teacher training, and information about implementing such programs in schools. A sample teaching strategy from the book is given below:

Level:

Intermediate

Objectives:

- To review, expand, or introduce the concept of geographical classification of people.
- To reinforce the fact that skin color and hair texture are influenced by racial identification.

- To introduce students to the kind of work anthropologists do.

Teaching Strategy:

If the class has had a previous introduction to the geographical approach to classifying people, this lesson can build on what has already been learned. If this is an introduction to this approach, the teacher will need to provide an experience that will have students thinking about the different kinds of people who live on the various continents of the world.

Prejudice in Children

by Alan R. Brown

(Springfield, Ill.: C.C. Thomas, 1972)

This treatise deals with children's awareness of ethnic prejudices and discusses potential approaches for modification. One experiment deals with a film in which the roles of a white person and a black person are reversed. When shown to a Grade 11 class the experiment seems to indicate that white students in the study are more convinced of the sincerity of a communicator (the performer) when he is practising what he preaches; in other words, action speaks louder than words. When these students see two white individuals preaching about the rights of Negroes, or when they see two Negroes in a similar discussion, they tend to withdraw from the appeal being made. However, when they see a white person talking about the rights of Negroes in a favorable context to a Negro with whom he shares certain cultural values and norms, they are impressed with the sincerity of the communicator. The students identify themselves with the communicator; they have shared experiences, and moreover, are able to share understanding, that is, they are able to empathize. They thus modify their previously held attitudes.

Respecting the Differences, Improvement of Instruction Series, No. 15

(Edmonton: The Alberta Teachers' Association, 1982)

Using actual case studies, this handbook illustrates the problems a teacher can encounter in selecting materials for classroom use. Its purpose is to make teachers aware of the problems in curriculum selection and to emphasize the necessity of sensitivity in the process. An excerpt follows.

The Curriculum Question

Many agencies are involved in the selection of materials for schools. Alberta Education attempts to screen all materials for classroom use to be sure that they are free of blatantly negative stereotypical references. At times teachers are still surprised to find references which reflect an unacceptable stand on a racial or minority issue. Note two examples:

- a. A social studies text used in high school portrays the Chinese migration to Canada in a particularly unfavorable light. Chinese students object to the approach taken but the text remains in use.
- b. Some novels in use at the high school level show evidence of negative attitudes toward minorities. Teachers are concerned about their use, fearing that such material will reinforce attitudes which the teachers oppose. At the same time they

are concerned that avoiding all such material may become another form of censorship.

Questions pertaining to the above include:

- a. What is the teacher's responsibility regarding materials seen to be potentially discriminatory?
- b. What is the teacher's responsibility if such materials are part of the approved curriculum?
- c. If the teacher chooses not to deal with an obvious bias, is a harmful attitude being fostered or encouraged?
- d. To what degree should materials selection be a topic of concern for teachers?
- e. What responsibilities does a teacher have to teach students to deal with discriminatory material?

Teachers have been willing to speak up concerning such situations when dealing with assigned curricular materials. It is a responsibility which must extend to all materials used in the classroom.

Suggestions for examining curricular materials:

- a. Preview materials for potential problems (a short checklist is provided in Appendix B of the manual).
- b. Evaluate materials carefully. Remember that students cannot learn to be aware of the potential for injurious discrimination in print if they are not taught to recognize it.
- c. If materials are absolutely unacceptable, act. Let the publisher know; let Alberta Education know your concerns; and advise The Alberta Teachers' Association by means of a carbon copy of your letter.

Teaching in a Multicultural Society: Perspectives & Professional Strategies

Edited by Dolores E. Cross, et al.

(New York: Free Press, 1977)

This book is a collection of articles designed to "help teachers and students learn to respond with intellectual honesty to the multicultural conditions that prevail." A series of classroom units is offered. One is a second grade science unit on "living things." The teacher employs research on George Washington Carver and incidentally brings in information pertaining to slavery, educational opportunities for blacks, discrimination, and the immorality of the slave trade. The result is an interesting opportunity to see and hear youngsters attack the issues and, in all honesty, express objective conclusions.

Teaching in a Multicultural Society: The Task for Teacher Education

Edited by Maurice Craft

(Barcombe, England: Palmer Press, 1981)

The authors explore the idea of emphasizing multicultural concerns in various subject areas in the classroom. Their assessment of the obligation for home economics teachers is as follows:

Home economics teachers need to overcome any lack of background knowledge of the dietary laws and food habits of their pupils. Dress and fabric work, child care and family

relationships, personal hygiene, and personal relationships are other aspects of ethnic minority cultures which home economics teachers need to be aware of. With such a perception, teachers of classes with ethnic minority pupils should have increased sensitivity, and teachers of classes of white pupils should be able to broaden the understanding of their pupils through an improved home economics curriculum. (p. 130)

The People We Are

by Dean Wood

(Toronto: Gage Publishing Co., 1980)

This book is a potpourri of good ideas. It presents a series of case studies for consideration with accompanying questions.

Tolerance and Understanding

Ian Bazalgette Junior High School, Calgary

Being part of the Effective Schools Program has oriented the staff of Ian Bazalgette Junior High School to fulfill very specific objectives for school operations. In addition to the standard goals set by the Effective Schools Association, the Ian Bazalgette staff originated standards of its own specifically related to tolerance and understanding. Its action statements are as follows:

1. Students will be surveyed to determine their religious and cultural heritages.
2. Staff will be surveyed to determine their religious and cultural heritages.
3. Results of the student survey will be tabulated and distributed to staff.
4. Results of the staff survey will be tabulated and summarized for the group.
5. Staff, students, and parents will be urged to recognize and celebrate diverse cultural and religious holidays.
6. Speakers and inservice programs that could raise staff awareness will be investigated.
7. Readings in the language arts program will be adapted to reflect the cultural diversity of the school and to avoid sex role stereotyping.
8. Option class will be surveyed to determine if participation is abnormally skewed according to sex.
9. The year's program will be culminated with an international fair and celebration. This will involve the total curriculum: social studies, art, music, home economics, dance, and so on.

It is anticipated that a time line of perhaps six months will be required to fulfill the objectives, and school staff have been assigned specific tasks.

It would be advantageous to consult the literature on Effective Schools before seeking to inaugurate a program such as this in your school.

Multicultural Awareness Events

It is becoming increasingly popular for Alberta schools to focus attention on cultural diversity through informal or formal activities such as cultural weeks, bulletin board displays, or celebrations of ethnic holidays. Some examples follow.

Ethnic Festivals to Celebrate

Ranchlands Elementary School in Calgary recognizes the following ethnic holidays.

Arab	Eid-UI-Fitr, first day of Shawwal (Moslem Calendar)
Caribbean	Caribana, first week of August
Chinese	Chinese New Year, January or February; National Day, People's Republic of China, October 1
Czech	Memorial Day, third Sunday of April; Czechoslovak Day and Sokol Slet, first Sunday of July
Danish	Danish Constitution Day, June 5; St. Hans Day, June 24
Finnish	Midsummer Day, June 24 (or Saturday nearest); Independence Day, December 6
French	Le St. Jean Baptiste, June 24; La Guignolee, December 31
German	Labor Day, May 1; Remembrance Day, November 18
Greek	Feast of the Annunciation of the Virgin Mary and Independence Day, March 25; Memorial Day (Oxi/Ochi Day), October 28
Hungarian	Heroes' Day, last Sunday of May; Hungarian Revolution of 1956, October 23
Indian (east)	Republic Day, January 26; Eid-UI-Fitr, first day of Shawwal (Moslem calendar); Deepavali (Festival of Lights) (Hindu calendar)
Irish	St. Patrick's Day, March 17; The Twelfth of July, July 12
Japanese	Hana-Matsuri (Flower Festival), April 8; Tanabata Festival, August or September (originally seventh day of seventh month)
Jewish	Yom Kippur, September or October, Tishri 10; Israeli Independence Day, April or May, Tyar 5
Korean	Independence Movement Day, March 1; Dano (Dan-oh) Festival, May or June (fifth day of fifth month)
Native	New Year's Day, January 1; Bread and Cheese Day, May 24
Norwegian	Constitution Day, May 17; Midsummer Day, June 24
Pakistani	National Day, March 23; Birth of the Prophet Mohammed, 12th day of Rabi'l (Moslem calendar)
Portuguese	Festival of the Holy Spirit, Springtime (50 days after Easter); Senhor Da Pedra, first Sunday of August
Romanian	Independence Day, May 10; Martyr's Day, Thursday before Ascension Day
Russian	Day of Mourning, July 17; St. Vladimir's Day, July 28
Scottish	Robbie Burns' Day, January 25; St. Andrew's Day, November 30
Spanish	Epiphany, January 6
Swedish	Flag Day, June 6; Lucia Day, December 13
Turkish	Children's Day, April 23; National Day, October 29
Ukrainian	Independence Day and Unification Day, January 22; Saint Vladimyr (Volodymyr) Day, July 28
Welsh	Eisteddfod, winter months; Gymanfa Ganu, September Labor Day weekend

Cultural Week

Many Alberta schools sponsor a "cultural week" sometime during the school year. Although there is some variation in the way in which cultural weeks are handled, most represent a variety of cultures and include such activities as music, dancing, theatre, speakers, and slide presentations. Other standard features are displays, international cuisine, and special workshops. When Native cultures are featured, such as in "Indian Awareness Week," there is usually a pow-wow and representatives from the Native community are invited guests.

The following schools have reported sponsoring cultural weeks:

Brentwood Elementary, Calgary
Dalhousie Elementary and Junior High School, Calgary
Dr. Grace McKelvie Egbert Community School, Calgary
Lord Beaverbrook High School, Calgary
Ranchlands Community School, Calgary
Rio Terrace School, Edmonton
Victoria Composite High School, Edmonton

The Calgary Indian Friendship Centre also sponsors an annual Indian Awareness Week.

Ethnic Days

An ethnic day is usually celebrated by an organization on a theme such as, "Is the Canadian Mosaic Still Alive?" An all-day affair includes artifacts, food samples, clothing, and so on from a variety of ethnic backgrounds. In some cases, a single cultural group is stressed. There is often a display of unique ethnic talent.

The following organizations and schools reported holding ethnic days:

Colonel Walker Community School, Calgary
Father Lacombe Senior High School, Calgary
Karilagan Dance Troupe, Edmonton
Langevin Community School, Calgary
Philipino Senior Citizens' Association, Edmonton
Sherwood Park Community School, Edmonton

International Food Celebrations

The preparation of ethnic foods is a means of enhancing knowledge of other cultures. Some schools prepare an entire dinner and serve it to staff and students; others include parents and community residents. One school offers a potluck dinner and encourages people to provide food representing their land of origin. The dinner is so popular that only half of the school population is invited at one time. In some instances, staff and/or students and parents are encouraged to dress in their native costumes.

Schools and organizations featuring such programs include:

Albert Park School, Calgary
Belfast Elementary School, Calgary
Broxton Park Junior High School, Spruce Grove
Canadian Arab Friendship Association of Edmonton
Ernest Morrow Junior High School, Calgary
Langevin Community School, Calgary
Popular Ridge School, Red Deer
Ranchlands Community School, Calgary

St. Gregory Junior High School, Calgary
St. Michael's School, Calgary
St. Peter's School, Calgary

Multicultural Projects

Multicultural projects are unique in that they involve the whole school through each subject area. Students may study their cultural ancestry in social studies and, with the information gained, put on a display wearing traditional costumes or showing artifacts. Many classes provide opportunities for discussing similarities and differences among Canadian peoples. These may be demonstrated through activities like wearing costumes, eating different foods, sharing different musical instruments, and so on. These projects may take a month of curriculum time and may be integrated into other areas as well. Many schools use resource people such as ESL teachers or guest speakers from the community.

The following schools indicated their interest in these projects:

Dalhousie Elementary School, Calgary
Pineridge Community School, Calgary
Rundle Elementary School, Calgary
St. Benedict School, Calgary
St. Michael School, Calgary
St. Paul School, Calgary
Woodman Junior High School, Calgary

Community Programs of Interest

An integration of school and community goals is more readily assured when attempts are made to become cognizant of community activities with a multicultural flavor. The following programs invite school awareness and participation.

Children Everywhere Have Jobs To Do, Alberta Red Cross Youth, Zone 5

Oriented to the first two elementary grades, this resource package celebrates both similarities and differences among children. It emphasizes a similarity of needs but recognizes that because of the uniqueness of each culture and environment, needs can be met in different ways.

Danish Christmas, Stony Plain Multicultural Centre

This is a program that celebrates Christmas in Danish style. The folk tradition of "Nisse" is explained, and Danish baking and crafts are demonstrated.

Danish Cooking, MacKay House Multicultural Centre, Edmonton

An invitation to learn the fine art of Danish bread and pastry making is offered by the Danish Canadian Friendship Club. The Club sponsors a course on this topic. It was the Danish who pioneered the open-face sandwich. Its many variations may be created and sampled by all course participants.

Dutch St. Nicholas, Stony Plain Multicultural Centre

In Holland, St. Nicholas Day falls on December 5th and is a time eagerly awaited by adults as well as children. This program enacts some of the Dutch traditions and St. Nicholas himself may make an unscheduled visit! The program runs from November 26 to December 7.

Homemade Down Quilts, MacKay House Multicultural Centre, Edmonton

One can learn how to make a white goose featherdown quilt in this one-day workshop. These quilts make great Christmas gifts or are something one may wish to keep for cold winter evenings. Participants bring their own sewing machines to the workshop and take home completely finished quilts with their own personal touch. Materials are available from instructors for approximately \$100.

Interfaith Communication, Canadian Council of Christians and Jews

Under the aegis of the CCCJ, thousands of Canadians have been brought together in organized and informal dialogue directed toward a better understanding and appreciation of each other's faith, identity, hopes, and concerns. Originally conceived to bring together Christians and Jews, in recent years, the program has expanded to include Canadians of other faiths as well.

Italian Christmas, Stony Plain Multicultural Centre

The Italian Christmas season lasts three weeks beginning eight days before Christmas and lasting until January 6 when La Befana brings gifts. In this unit, available for Grade 2 students from November 12 to 23, the celebrations of the Italian community are examined by making crafts and baking special treats.

Mexican Cooking, MacKay House Multicultural Centre, Edmonton

Participants can tantalize their taste buds and their friends with the authentic Mexican dishes learned in this course. Instructor Mariel Lohrengel features a complete menu plan each class ranging from appetizers and entrées to dessert. Recipes for favorites like enchiladas, burritos, and tostadas are provided. The best part is that participants get to eat everything they make!

Multicultural Discoveries, Calgary Parks and Recreation

This program provides participants with the opportunity to experience the traditions and heritage of a variety of ethnic cultures. It is done through games, arts, crafts, and field trips. The program is ideally suited to children of working parents.

One Earth: Why Care? Alberta Red Cross Youth, Zone 5

Oriented to early teens, this program examines the misconceptions people sometimes have of other cultures. Each unit includes activities that help young people to understand intercultural problems by providing them with an encounter with a Third World student. This exercise is intended to build empathy for others' positions in society.

Pioneer Food Preservation, Stony Plain Multicultural Centre

A workshop which offers information on pioneer food preservation is offered by the Stony Plain Multicultural Centre. Students learn to make jam, jellies, and so on. The program is offered in September in two-hour blocks.

Pioneer Harvest Time and Thanksgiving, Stony Plain Multicultural Centre

This program, available from September 24 to October 5, explains how the pioneers preserved and stored their food supplies and celebrated Thanksgiving. It offers an appreciation of the Canadian way of life of a past age.

Settlers' Programs, Stony Plain Multicultural Centre

"Settlers' Crafts," for Grades 4 to 6, includes "fun with wool." Children are told how early settlers processed wool from sheep shearing to finished articles. Lessons on the home-steading crafts of the early pioneers such as candle making (dipping and molds), quilting, drawn thread work, rag rug making and wooden toymaking are also available.

In "Settlers' Morning," for Grades 1 to 3, a typical pioneer morning is discussed pointing out the self-sufficiency that was required of pioneers. Children help to make butter and scones.

"Settlers' Picnic," for Grades 3 to 6, is held in May and June only. Pioneer living and picnics of the present and past are discussed. Children make ice cream and play old-fashioned games.

"Settlers' Washday," for kindergarten and early grades, is held from September to June. Children are shown how laundry was done in pioneer times using scrub boards, early wooden washers, and flat irons.

Tomorrow's World, Alberta Red Cross Youth, Zone 5

This program brings the goals of international development into the youths' own world and helps to prepare them for understanding the future. Topics include poverty and economics.

Tradition and Modernization in Asia and Africa, Alberta Red Cross Youth, Zone 5

This is "an integrated multimedia kit" comprised of printed materials and videotapes which is intended to make students aware of present conditions in Asian and African societies. Workshops are available to anyone wishing to use the kit.

Youth Progress, Native Counselling Services of Alberta

The NCSA Youth program offers young people an opportunity to get involved in social and recreational activities with others who are experiencing the same frustrations in coping with problems. Each month the program sponsors a variety of activities, and offers counseling, assistance in court, and legal information to young people with problems. The main purpose is to provide a friend for someone when he or she really needs one. The program is part of the NCSA's family and juvenile court work program.

Student Exchange Programs

It may require more elaborate planning, but there is something even better than building cultural awareness and that is to share one's home with an individual from a different cultural background. Some of the following programs are available to Alberta youth.

Music Exchange Students, Three Hills School

Three Hills School often hosts musical groups visiting from various parts of the world. They are billeted in local homes for several weeks at a time.

Corporate Exchange, Canadian Council of Christians and Jews

The corporate exchange program sponsored by the Canadian Council of Christians and Jews is an ideal combination of a vacation and a learning experience. It develops understanding and goodwill through an organized intermingling of the sons and daughters of em-

employees from many Canadian companies. The exchanges may be bilingual involving companies in Quebec, or unilingual involving companies in other provinces.

Discover Alberta, Alberta Parks and Recreation

Discover Alberta, a travel program organized by Alberta Parks and Recreation, is set up to offer grants to youth groups. The intent of the program is to get young people to plan and execute trips to communities in Alberta other than their own. Its objective is to encourage Alberta youth to interact with other Albertans, and to develop an appreciation for different lifestyles, physical environments, and communities.

Heritage Language Festival, Northern Branch, Alberta Ethnic Language Teachers' Association

In 1982 and 1983 the Northern Alberta Branch of the Alberta Ethnic Language Teachers' Association staged a Heritage Language School Festival featuring school exchanges and communication. It brought together many children of different backgrounds in noncompetitive sports and provided them with the opportunity to share their cultural heritage. The children also presented dances, songs, music, and sports typical of their heritage.

Multicultural Camps, Calgary Board of Education

Multicultural camps are held in collaboration with the Outdoor Education Team. Students learning English are paired with native English speakers. They are involved in all kinds of camp activities together.

National Youth Forum, Canadian Council of Christians and Jews

The National Youth forum brings together serious-minded young Canadians to consider and debate issues of the day. Out-of-province participants are guests in their hosts' homes and share in family routines and recreation. The young people plan and direct their own program under the guidance of CCCJ staff. University teachers, government officials, and other distinguished speakers stimulate their thoughts and respond to their comments and questions. The National Youth Forum has been so successful that the Council is contemplating instituting local youth forums all across the country.

Summer Day Camp, l'Association Canadienne Française, Edmonton

Camp Soleil is a summer day camp where young students of every ethnic background can meet with the common goal of practising the French language. Held at Emily Murphy Park in Edmonton, it is organized by l'Association Canadienne Française of the Edmonton Region.

Red Deer, Cap-de-la-Madeleine Exchange, Eastview Community School, Red Deer

Two Canadian cities, Red Deer, Alberta, and Cap-de-la-Madeleine, Quebec, have been involved in an Open House Canada Student Exchange Program which was started in 1967. The program was an annual event until 1973 when funding became difficult to obtain. It was reactivated again in 1982. The program is a means of fostering cultural exchange within Canada.

Student Exchange, Canadian Council of Christians and Jews

The Canadian Council of Christians and Jews organizes and helps finance the largest student exchange of its type in Canada. French-speaking teens from Quebec are paired with

English-speaking students in other provinces. For four weeks they visit each other, share their homes, their languages, their cultures, and their special Canadian identities.

Other School Activities

Bulletin Board, St. Peter School

A display at Christmas features cultural groups represented in the school. Displays also feature social studies themes. Invitations to special school events are translated for parents who do not speak English.

Chinatown Visit, Connaught Community School, Calgary

Connaught Community School's Grade 3 teacher, Lynn Bowers, took his entire class to Chinatown to visit stores, purchase food, and observe different styles of architecture. Chinese and Vietnamese students were able to act as guides and, at times, as interpreters for the other students. One positive result was the students' realization of what it is like having to communicate with someone who doesn't speak their language well. Another positive result was the students' willingness to try and taste foods previously unfamiliar to them.

Cultural Bulletin Boards, Hadassah-Wizo Organization of Edmonton

Hadassah-Wizo's cultural bulletin boards feature upcoming ethnic holidays and other significant events, exchange programs, and tours within the community.

Ethnic Music Program

One school's music program provides many opportunities for the celebration of ethnic backgrounds. The study of songs, music, and instruments leads to a discussion of students' cultural heritage including food, dress, social practices, and languages. Children enjoy this kind of attention to their personal lives and feel pride in the contribution that their families have made to a multicultural nation.

Field Trips, Cambrian Heights Elementary School, Calgary

Teachers at Cambrian Heights Elementary School have found that visits to such sites as a rural Catholic church, a synagogue, or the Raghama Society can be culturally informative to pupils.

Heritage Presentation, Branton Junior High School, Calgary

A local folk group annually visits Branton Junior High School and presents a program featuring aspects of French-Canadian culture.

Heritage Tree, St. Paul School, Calgary

Each year a class at St. Paul School in Calgary makes a Heritage Tree. It contains maple leaves with the children's names on them which represent their ethnic origins. Students become aware of their backgrounds and learn to appreciate differences in ethnic origin.

Historical Tour of the Hills of Hope Area, Stony Plain

A historical tour of the hills of the Hope area conducted by the Stony Plain Multicultural Centre shows the early settlement and industrial development of the area. Appropriate stops are made during the full-day outing.

Newspaper Reports, Vietnamese-Chinese Association

The Vietnamese-Chinese Association encourages local newspapers to report the activities of minorities in Alberta such as Chinese New Year. It also sponsors English classes for new immigrants.

Peer Tutoring, Calgary Board of Education

Started as a junior high option, peer tutoring is now carried on in several senior high schools. Students learning English are paired with English speakers for tutoring in English and other subjects. Tutors are graded and, in high school, receive credits for tutoring. A handbook entitled "Peer and Cross-Age Tutoring" has been developed for schools initiating this project.

Professional Day, Henry Wise Wood High School, Calgary

The staff of Henry Wise Wood Senior High School recently had a professional day at Nakoda Lodge on the Stoney Indian Reservation at Morley, Alberta. They were impressed with the locale, Native development in general, and the displays of Native art.

Provincial Museum Displays and the "Imanta" Dancers, Edmonton Latvian Society

Displays showing national costumes, handicrafts, pottery, jewelry, and maps indicating the various regions of Latvia have been very successful in promoting awareness of the Latvian culture. The Imanta dance group has performed national dances in original costume accompanied by Latvian music in various Alberta cities.

School Tours, Alberta Culture Performing Artists

Alberta Culture sponsors school tours by such artists as Joanne and Pierre Lamoureux and Gilbert Parent who, through song, dance, and storytelling, explain the important role played by French-Canadian men and women in opening up the west. These performers are listed in the *Alberta Culture Performing Artists 1984-85 Catalogue*.

School Translators

In one school, aides who speak different languages serve as translators during interviews and in interpreting tests.

Speakers, Calgary Immigrant Aid Society

Speakers are available from the Calgary Immigrant Aid Society for various age groups and school grade levels.

10

Obtaining Participant Endorsement

A successful multicultural program or event must have the support of a number of parties, all of whom should be encouraged to take responsibility for some aspect of the activity. In the first instance, the administration of the school should be informed of any plans; this would include the principal, assistant or vice-principal(s), department head, and the curriculum coordinator (if such an office exists). Second, school staff ought to be invited to participate in brainstorming and planning, and a steering committee should be established to receive ideas and implement initial activities. Staff may be apprehensive or reluctant to engage in a new teaching theme, but their fears can readily be relieved by setting up workshops to clarify the objectives and content of multicultural education. Several training programs are outlined later in this section.

Many educators hesitate to introduce new ideas because of fears of community reprisals. There is some justification for apprehension because, without official advance publicity from the school, community residents may indeed have cause for concern. John Kehoe, in his book *A Handbook for Enhancing the Multicultural Climate of the School* (Vancouver: Wedge Publications, 1984), has identified the kinds of criticisms to expect from community members in connection with the establishment of multicultural programs; most of them emanate from an uninformed public. For example:

Our children are not aware of racial or ethnic differences. They are happy and like one another, regardless of heritage, so why not leave things the ways they are? . . . We don't have any racial problems to deal with in our school, so we don't need programs to deal with problems that don't exist . . . Measuring attitudes of school children can only provoke negative attitudes from them . . . If different ethnic groups are encouraged to retain their distinctive cultures, they will ultimately be denied equality of opportunity in the larger society.

Naturally, these objections can be disarmed with appropriate information but they merely underscore the need to disseminate correct information through established channels beforehand. It is quite plausible that community residents can be approached to serve in a resource capacity. Planners of multicultural programs would do well to survey the community for potential assistance with presentations, displays, and other forms of information so that the ethnic essence of the community may be captured, or at least alluded to, in the program.

Any successful educational innovation includes input from the students involved. As with other participants, a commitment should be obtained from students in the sense of outlining the appropriate attitudes and behavior for them in order to derive maximum benefit from an event or program. If possible, students should be involved in deciding the nature of the program and its delivery form. Their energies could also be harnessed in evaluating the effort with an emphasis on informality rather than a focus on empirical concerns.

Hesitancy on the part of school staff to participate in educational innovations tends to originate from three sources: concern about community reaction, lack of necessary additional preparation time, and unfamiliarity with new procedures. To meet the latter need, there is ample help available; the following staff development opportunities are only a few examples.

Cultural Adaptation, Calgary Board of Education

This workshop illustrates the various problems that a new student from a different culture experiences in adjusting to the public system of education in Canada.

Cultural Awareness Workshops, Cultural Heritage Branch, Alberta Culture

A variety of workshops is offered by Alberta Culture on request to community and cultural organizations and schools. The aim of the workshops is to increase awareness of the variables involved in the term "culture" and the complex processes involved in communicating across cultures and adjusting to life in a different culture.

Cultural Heritage: Your Neighborhood by Dean Wood. (Edmonton: ACCESS, 1984).

This book provides the information needed by a "group leader" to direct a series of cross-cultural communication workshops. The workshops described are designed to be used with adult learners who have varying interests, backgrounds, and involvement in multiculturalism. The basic premise of the workshops is that the leader's role is that of a *facilitator* of a learning process, rather than an *expert teacher*. The workshops provoke the thoughts of the participants so that they learn for themselves, rather than being taught.

Activities for participants include a variety of learning strategies, such as, case studies, role playing, group discussions, problem solving, and utilization of data sheets. The leader will select those activities relevant to the participants in his or her group and suitable for either a two- or three-day immersion approach, or a scheduled series of workshops.

Although the Resource Book is for use by adult learners who are not attending educational institutions, the activities outlined are useful in high schools and in career and professional programs in colleges and universities

Developing Intercultural Awareness: A Learning Module. Developed by L. Robert Kohls. (Washington, D.C.: The Society for Intercultural Education, Training and Research, 1981).

This is a simple "how to" kind of book which provides materials and ideas for people interested in leading workshops about cultural awareness. The main purpose of the activities is to encourage positive attitudes toward peoples of other cultures by having students learn about each other. There are 12 lessons in the book as well as a number of lists of additional resources. One activity follows:

Reaching a Consensus

- a. Divide the group into smaller subgroups (of 3 to 5).
- b. *Individually* place an "A" or a "D" beside each statement on the attached sheet to indicate whether you personally *agree* (A) or *disagree* (D) with it.
- c. Then, going over each statement in order, check to see if *anyone* in your group disagrees with it. If even one person disagrees, the group should change the wording so that the statement is acceptable, as reworded, to *all* members of the group. The same applies when *everyone* in the group disagrees with a statement: it must be changed so as to make it acceptable.
- d. You *may not* simply "agree to disagree." That's a cop-out.
- e. Choose one member to record the revised, acceptable statements.
- f. Report orally. Ask each group to report on a couple of the statements, and ask for alternate revisions from other groups.
- g. If time is limited, it's a good idea to ask for one or two of the subgroups to start from the bottom of the list and work its way to the top, so that all the statements can be covered in a shorter time.
- h. The important advantage of this exercise is not so much the validity of the statements *per se*, but the discussions they spark. It allows participants to learn from their more enlightened peers. This exercise also provides the facilitator with the opportunity to underscore certain key points.

Implementing Multicultural Programming. Cultural Heritage Branch, Alberta Culture.

This book describes a workshop consisting of five seminars which deal with the successful implementation of a multicultural program in an organization, club, or school. The sessions are as follows:

Session I - An Introduction to Culture

- a. Introductions and objectives of workshop
- b. Overview of the cultural diversity of Alberta, past and present
- c. A definition of "culture"
- d. Key variables of culture

Session II - An Introduction to Ethnic Communities in Alberta

- a. Overview of the structures and role of ethnic organizations in Alberta
- b. Stages of development in cultural groups
- c. Needs and concerns of cultural groups
 - Stage 1
 - Stage 2
 - Stage 3

Session III - Strategies for Adapting a Program to Reflect Multiculturalism

- a. Model for adapting a program
- b. Analysis of individual programs

Session IV - Additional Strategies

- a. Presentation of reports
- b. Additional strategies

Session V - Additional Strategies

- a. Additional strategies
- b. Evaluation and future directions
- c. The need to confront situations as they happen with courage and forthrightness
- d. The need to pay attention to one's own fears as a potential intervener in situations of racial conflict. It should be emphasized that being afraid is not a weakness but rather a response to an unknown situation or an untried strength.

Implementing Multicultural Programs has many other suggested ways to combat racial situations in group settings, each of which is clearly and simply set out for practical use. It is a highly recommended source of ideas.

Intercultural Communication Training, Cultural Heritage Branch, Alberta Culture

The Cultural Heritage Branch of Alberta Culture sponsors a leadership training program for such institutions as the media, social service agencies, police, educational institutions, and ethnic communities.

The groups meet over a period of eight months, explore alternatives, and develop effective strategies for promoting cultural awareness and intercultural communication in a wide variety of situations. Topics such as "What is Canadian Culture?" "A Native Canadian Perspective on Multiculturalism," and "Strategies for Counseling Across Cultures" are examined. The group attempts to identify and develop a resource bank (of people and materials) which can be made available to agencies and communities upon request.

Language Shock, Calgary Board of Education

Language Shock is a short, half-hour lesson in a foreign language designed to make teachers aware of how it feels to be surrounded by a new language.

Multicultural Inservice, Calgary Board of Education

The primary goal of this inservice is to increase awareness among teachers of the multicultural population in the public school system. The local ESL team has developed a brochure, available to school staff, which features an intercultural communication program.

Multiculturalism and Your Organization, Cultural Heritage Branch, Alberta Culture

"Multiculturalism and Your Organization" is a three-day training program for administrators or programmers who can implement multicultural programs within their organizations. It consists of audio-visual presentations, exercises, case studies, and dialogue with consultants from ethnic communities. It is intended to help participants understand the aspirations of ethnic communities and how these relate to their programs and services.

Multiculturalism and Race Relations, ESL Team, Calgary Board of Education

This half-hour program raises questions for consideration by school staff and is aimed at decreasing racism and promoting multicultural understanding.

Program Against Racism, British Columbia Teachers' Federation

This program has two basic objectives with related activities. The first objective is to increase awareness of institutionalized racism in the school system and to develop strategies to counter such racism. Activities include workshops on developing appropriate resource materials, adapting the core curriculum, developing strategies against racist behavior, and learning methods of presenting ethnic minorities in classroom materials.

The second objective is to develop and promote curricula materials, lesson aids, and teaching methods for a pluralistic society. Some of the curricula materials are:

1. People Have Rights! A Study Guide on Human Rights (Grades 4 – 7);
2. Teaching Differences (Primary);
3. New Canadian Kid: A Manual on Dealing with Prejudice;
4. Teaching for a Plural Society (Hands-on classroom ideas);
5. Things to Do on a Rainy Day (Primary; simple ways of introducing multiculturalism to young children);
6. Festivals Chinois a Vancouver;
7. Chinese Festivals of Vancouver; and
8. North American Indian Day (Teaching about Native people without stereotyping).

Other aspects of the program include the developing of resource materials on various ethnic groups, preparing bibliographies, and other materials. Classroom teachers, school administrators, resource centres, and school librarians have responded positively to these materials.

Training Cultural Consultants, Cultural Heritage Branch, Alberta Culture

This is a three-session training program which assists individuals to become effective spokespersons for their ethnic communities. The sessions emphasize skill training and effective use of resources. Participants are encouraged to examine the role of their ethnic community in the evolution of multicultural policies and programs.

Training Multicultural Trainers, Cultural Heritage Branch, Alberta Culture

This four-day training program is aimed at individuals who have worked in the area of multiculturalism but lack experience in designing their own training programs. Its activities consist of analyzing trainer characteristics and experimental training approaches using proven evaluative techniques.

11

Identifying Multicultural Resources

It would be an arduous task at this point to add to the list of resources already identified in this handbook; nevertheless, multiculturalists are urged to locate resources by first "looking in their own backyards." Informed and experienced persons may already be on one's staff or may be functioning within an ethnic community in the neighborhood. As an added source of information, readers are invited to consult the *Multicultural Education Journal*, Volume 2, No. 1, April 1984, which was designed as *Multicultural Education Handbook No. 1*. It contains a wealth of information including the following suggestions:

1. Become familiar with Alberta's varied ethnic communities;
2. Contact institutions of higher education regarding programs and resource centres: Alberta College, Alberta Vocational Centre, Athabasca University, Banff Centre of Fine Arts, Grande Prairie Regional College, Grant MacEwan Community College, Keyano College, Lethbridge Community College, Medicine Hat College, Mount Royal College, Red Deer College, University of Alberta, University of Calgary, and University of Lethbridge.
3. Check school curricula for appropriate places to emphasize multicultural education themes.
4. Contact community agencies for assistance and ideas. Here are some suggestions: Aid Centre, Alberta Culture, Alberta Human Rights Commission, Calgary Canadian Citizenship Council, Calgary Ethnic Association, Calgary Immigrant Aid Society, Calgary Immigrant Women's Centre, Calgary Multicultural Centre Service Groups, Calgary Multicultural Choir Society, Canada Day Prince's Island Events, Canadian Council of Christians and Jews, Canadian Ethnic Studies Program, Catholic Immigrant Service, English as a Second Language (school systems), Fort Calgary, International Students' Association, Multicultural Project, New Canadian Committee, Race Relations Coordinating Council, Stony Plain Multicultural Centre, and others.
5. Contact ethnic and cultural clubs and organizations. Consult your telephone directory for names and addresses.
6. Utilize Alberta museum resources. Investigate the Alberta Glenbow Museum, in particular, and its "Museokit Program."

7. Consult film and book lists. The National Film Board's Multicultural Series is a good place to start.

Only the limits of one's imagination will be a hindrance to obtaining enriching resources.

12

Evaluating Multicultural Programs

Experiments in school curriculum and procedure should always be evaluated – even if only informally – as a means of determining what direction to take in future endeavors. Four examples of evaluation forms are provided, each of which may serve both pre- and post-test purposes.

Attitude Survey. Designed by Mary Romanko of the Multicultural Education Council, ATA.

Evaluate each of the statements according to the following scale:

5	4	3	2	1
strongly agree		not sure		strongly disagree

- It is good for Canadians to be alike
- Individuals who were born in another country or whose parents were born in another country can be good persons, but not really good Canadians.
- In Canada, everyone should speak English or French at school and at home.
- Everyone who comes to live in Canada should learn the Canadian way of doing things. They should then do things the Canadian way and not the way they learned in another country.
- I know a lot about my roots or family heritage.
- My family heritage or background is important to me.
- I am interested in learning about my family heritage.
- My family has certain traditions or ways of doing things which are important to me.

- i. I want to learn about customs and traditions that my friends or other people value.
- j. There are many students in this class who have ancestors, grandparents, or parents who were born in another country.

Queensland Downs Elementary School Evaluation Form

Shelley Cuell, an EDPA 521 student at the University of Calgary, included the following evaluation form from Queensland Downs Elementary School in her paper entitled "An Evaluation of a Multicultural Program at Queensland Downs Elementary School, Calgary." The evaluation form is adapted from the Alberta People's Kit.

Evaluate each of the statements according to the following scale:

5	4	3	2	1
strongly agree	agree	not sure	disagree	strongly disagree

1. When there are a lot of people around me who are different from me, I am not very comfortable.
2. Foreign languages often sound pleasing to the ear.
3. People with different backgrounds do not usually have a great deal in common.
4. The opportunity to know people who are different from you is a real advantage of living in a community like this one.
5. People whose way of life is different from my family's make me feel out of place.
6. Going to a different place every year is the best way to take vacations.
7. Differences among people do not stand in the way of friendship and understanding.
8. Because differences among people mainly divide them, people should try to be more alike.
9. You can learn a lot from people whose backgrounds are different from yours.
10. It is usually best to shop in the same stores so that you can know what to expect.
11. I enjoy being around people who are different from me.
12. I feel a little uncomfortable when I hear strangers speaking a language I do not understand.
13. The most rewarding friendships are often those between people with very different backgrounds.
14. A country where people have a wide variety of backgrounds is likely to be an interesting place to live.
15. People whose way of life is different from my family's are interesting to me.

16. It is hard to know how to get along well with people from different backgrounds.
17. A country where everyone has the same background is a lot better off than a very mixed one.
18. Alberta would be a better place if members of the ethnic groups would keep their cultural traditions alive.
19. If members of ethnic groups want to keep their own culture, they should keep it to themselves and not bother other people in this province.
20. There is a lot that Albertans can gain from friendly relations with immigrants.
21. Having lots of different cultural groups in Alberta makes it difficult to solve problems.
22. It would be good to see all the ethnic groups in Alberta retain their cultures.
23. It is best for Alberta if all immigrants forget their cultural backgrounds as soon as possible.
24. People who come to live in Alberta should change their behavior to be more like us.
25. The unity of this province is weakened by ethnic groups sticking to their old ways.
26. A society which has a variety of ethnic groups is more able to tackle new problems as they occur.
27. Everyone who comes to Canada should learn the Canadian way of doing things, not the way they learned in another country.

Stereotype Check List. Designed by John W. Friesen.

Yet another evaluation form is one devised by John W. Friesen which appeared in "Ethnic Stereotypes Among University Students," published in the *Multicultural Education Journal*, Vol. 1, No. 2 (November 1983). In it, respondents are provided with a list of ethnic groups with three spaces to write descriptive words accompanying the name of each group. For example:

Hutterites	_____	_____	_____
Indians	_____	_____	_____
Japanese	_____	_____	_____

Respondents are asked to write as quickly as they can the first words that come to mind when these groups are mentioned. They are asked not to think about the exercise, simply to record their first thoughts. Descriptors for each groups are then rated as follows:

- 7 Three positive descriptors
- 6 Two positive and one neutral descriptor
- 5 One positive and two neutral descriptors or two positive and one negative descriptor
- 4 Three neutral descriptors or one positive, one neutral, and one negative descriptor
- 3 One negative and two neutral descriptors, or two negative and one positive descriptor

- 2 Two negative and neutral descriptor
- 1 Three negative descriptors

Informal Student Reporters

In this approach, a committee of students is invited to circulate among the multicultural program participants to ask questions about its input and their experiences. The committee may submit its final evaluation in the form of a class report. Teacher supervision is implied.

13

A Word to Practitioners

A few comments of special interest to the persons initiating a multicultural program will conclude this manual. These include:

- A multicultural experience should encourage the individual to see himself or herself as a worthwhile human being regardless of cultural affiliation, religion, or race.
- The individual should recognize his origin and cultural background as a personal asset, not a liability. He or she should be encouraged to learn about and to appreciate the unique contributions of his culture as well as those of Canadian culture.
- A positive multicultural program should enable individuals to interact positively with other people of different backgrounds.
- A multicultural program should develop the attitude that the cultural backgrounds of other people are valuable aspects of Canadian society.
- Persons involved in promoting multicultural programs should realize that they do not set world standards; they merely provide opportunities for others to learn about differing standards, behavior patterns, and beliefs. It is difficult to avoid judging others values and ways of doing things because of the ethnocentrism that each culture, to some extent, fosters. Even insignificant things like food, mode of dress, skin color, and language accent can trigger ethnocentrism. However, when one realizes that multiculturalism is both a national and an emotional issue, he or she can take steps to rectify what might turn out to be an embarrassing (to say nothing of insulting) experience. The human tendency to fear the unknown and the natural preference to congregate with people who are like ourselves is a logical combat zone. These tendencies can be overcome by offering positive experiences in dealing with the unknown. When individuals have the opportunity to meet and visit with others of different cultural backgrounds (perhaps via an exchange program or a field trip), they often come away from the experience with the following insight: "Well, what do you know, they are a very nice people!" Of course they are, but it may require a little firsthand experience to have the realization sink in.
- Be prepared to make mistakes. Even efforts with the best of intentions may be misunderstood, particularly when varying culture perspectives are involved. Still, the process will be worthwhile.

- Consider a multicultural program to be very much an activity that allows for learning from experience. Having too many expectations of a program that is designed to produce the maximum in terms of acceptance and understanding is unrealistic. Life will still go on.
- Be philosophical and believe that, once you have done your homework, "everything will turn out right in the end." If you believe in human acceptance, act on it, even if not everyone has the same vision that you have. Keep in mind that even rednecks must have some qualities that you can learn to like.
- Be real, not a phoney. When Harry S. Wolcott taught in a Kwakiutl village school on Vancouver Island, he realized very quickly that he was not a Kwakiutl and he was not expected to be one. He had values of his own and he was expected to reveal them and perhaps even to share them on occasion. (*A Kwakiutl Village and School* by Harry S. Wolcott. New York: Holt, Rinehart and Winston, 1967.) Hiding one's own convictions or pretending to have none makes one less than a human being; it makes one a phoney. Multiculturalism, if it accomplishes nothing else, must give people the feeling that "it's okay to be me." If the practitioner personally falls short of that goal there is little he can do for someone else in promoting understanding.
- Every program must have a starting point, a very definite action that assures movement toward a goal. In multiculturalism this step is clear. It is the acknowledgement that we still have a long way to go toward promoting acceptance of diversity of Canada, be it regionalism, religion, or culture, and that process begins with the individual. We can make an immediate advance by following three quick steps:
 1. Becoming acquainted with our own background and learning to feel good about it;
 2. Learning about other cultures by visiting and making friends with people we meet; and
 3. Fostering a positive attitude toward others.

The greater challenge will come when we are in the presence of those who feel compelled to be unfair or unkind to others perhaps by inviting them to become involved in a multicultural activity. There is no better way to develop a good self concept and to encourage the same on behalf of others.

Appendix

The following organizations and individuals responded to the request for the information in this manual and we gratefully acknowledge their assistance.

ACCESS, Communications and Marketing, 16930 – 114 Avenue, Edmonton, Alberta T5M 3S2

Alberta Cultural Heritage Foundation, #202, 9924 – 106 Street, Edmonton, Alberta T5K 1C4

Alberta Culture, Room 100, 140 – 1st Avenue SW, Calgary, Alberta T2P 0A5

Alberta Culture, Cultural Heritage Branch, 12th Floor, CN Tower, Edmonton, Alberta T5J 0K5

Alberta Manpower, Settlement Services, Occupational Services Branch, Career Development Sector, #603 Pacific Plaza, 10909 Jasper Avenue, Edmonton, Alberta T5J 3L9

Alberta Multicultural Broadcast Society (Ernie A. Flores, President), 11424 – 51 Avenue, Edmonton, Alberta T6H 0M1

Alberta Parks and Recreation, Community Recreation Services Section, Sun Building, 10363 – 108 Street, Edmonton, Alberta T5J 1L8

Alberta Recreation and Parks, 140 – 1st Avenue SW, Calgary, Alberta T2P 0A5

Alberta Red Cross Youth Zones, 2nd Floor, 737 – 13th Avenue SW, Calgary, Alberta T2K 1J1

Alberta Spanish Dancers Society, 10524 – 60A Avenue, Edmonton, Alberta T6H 1K3

Alternatives, Member of the Interaction Coalition, 1550 – Faragut Street NW, Washington, D.C., USA 20011

American Association for the Advancement of Colored People (James E. Jones, President), #504, 10159 – 118 Street, Edmonton, Alberta T5K 2K1

Arusha Resource Centre (Jaswinder Gundara), 233 – 10th Street NW, Calgary, Alberta T2N 1V5

Association Canadienne-Française de L'Alberta, 9542 – 87 Street, Edmonton, Alberta T6C 3J1

Association for English-German Bilingual Education of Edmonton, c/o German Canadian Association of Alberta, Box 637, Edmonton, Alberta T5J 2K8

Calgary Board of Education, E.S.L. Program, Riverside School, 711 – 2nd Avenue NE, Calgary, Alberta

Calgary Chinese Cultural Society, 2nd Avenue SW, Calgary, Alberta

Calgary Immigrant Aid Society, 223 – 12th Avenue SW, Calgary, Alberta T2R 0E9

Calgary Immigrant Women's Centre, 200A, 223 – 12th Avenue SW, Calgary, Alberta T2R 0E9

Calgary Indian Friendship Centre, 140 – 2nd Avenue SW, Calgary, Alberta

Calgary Parks/Recreation, 205 – 8th Avenue SE, Calgary, Alberta

Calgary Police Service (Lawrence Holas, Constable, Race Relations Unit), 316 – 7th Avenue SE, Calgary, Alberta T2G 0J2

Calgary Roman Catholic Separate School District, 300 – 6th Avenue SE, Calgary, Alberta T2G 0E5

Calgary Separate Schools (Bernadette Violini, Consultant, Urban Native Education), 300 – 6th Avenue SE, Calgary, Alberta T2G 0G5

Calgary Vietnamese Canadian Association, 737 – 10th Street SW, Calgary, Alberta T2P 3Z4

Calvin Hungarian Presbyterian Church, 11701 – 86 Street, Edmonton, Alberta

Canadian Arab Friendship Association of Edmonton, 130 Mayfare Mews, Edmonton, Alberta T5E 5R7

Canadian Council for International Cooperation, 321 Chapel, Ottawa, Ontario K1N 7Z2

Canadian Council of Christians and Jews, West Division, 2nd Floor, 110 – 11th Avenue SE, Calgary, Alberta

Canadian University Students Overseas, 147 Science Building A, University of Calgary, 2500 University Drive NW, Calgary, Alberta T2N 1N4

Canative Housing Corporation, 8726 – 112 Avenue, Edmonton, Alberta

Central and East European Studies Society of Alberta (CEESA), #7, 8540 – 109 Street, Edmonton, Alberta T6G 1E6

Centre for International Education and Development, 5-161 Education North, The University of Alberta, Edmonton, Alberta T6G 2G5

Chayka Ukrainian Cultural Society (Michael Lozinski), Contact #7, 10737 – 116 Street, Edmonton, Alberta T5H 3M3

Chinese Canadian National Council, 11215 – 134A Avenue, Edmonton, Alberta

CKER Radio (Joseph B. Morrall, Manager), 4443 – 99 Street, Edmonton, Alberta T6E 5B6

Conference on Indian/Canadian Perspectives, Continuing Education Ed T 106, The University of Calgary, Calgary, Alberta T2N 1N4 (Phone: 284-5051)

Cree Productions, 12555 – 127 Street, Edmonton, Alberta T5L 1A4

CUSO Resources Group, 151 Slater Street, Ottawa, Ontario K1P 5H5

Danish Canadian Friendship Club of Edmonton, #1001, 10160 – 115 Street, Edmonton, Alberta T5K 1T6

Danish Society of Edmonton (Kiev Neilson, Secretary), 3903 – 111A Street, Edmonton, Alberta T6J 1G2

- Development Education Coordinating Council of Alberta, 233 – 10th Street NW, Calgary, Alberta T2N 1V5
- Discovery '84 (Heidi M. Hard, Director), 10425 – 99 Avenue, Edmonton, Alberta T5K 0E5
- Dutch Canadian Club (John van Essen, President), 13312 – 142 Street, Edmonton, Alberta T5L 4K2
- Edmonton Folk Music Festival, P.O. Box 4130, Edmonton, Alberta T6E 4T2
- Edmonton Hispanic Bilingual Association (Heliodoro Briongos, President), 7220 – 80 Avenue, Edmonton, Alberta T6B 0C6
- Edmonton Immigrant Services Association, 10425 – 99 Avenue, Edmonton, Alberta T5K 0E5
- Edmonton Latvian Lutheran Church (Aleksandrs Stale, Chairman), 4123 – 117 Street, Edmonton, Alberta T6J 1T7
- Edmonton Latvian Society "Imanta" (John Birzagalis, President), 13525 – 102 Street, Edmonton, Alberta T5E 0K3
- Edmonton Multicultural Society, Suite 308, McLeod Building, 10136 – 100 Street, Edmonton, Alberta T5J 0N8
- Edmonton Police Department, Community Services Section, 9620 – 103A Avenue, Edmonton, Alberta T5H 0H7
- Fort Calgary, 750 – 9th Avenue SE, Calgary, Alberta
- Francophonie Jeunesse de l'Alberta (Daniel Lablanc, Director General), Piece 200, 8925 – 82 Avenue, Edmonton, Alberta T6C 0Z2
- Ghana Friendship Association of Edmonton (J. Amentu-Tehaa, International Students' Advisor), University of Alberta, 225 Athabasca Hall, Edmonton, Alberta T6G 2E8
- Hadassah-Wizo Organization of Edmonton (Reeva Parker), 7200 – 156 Street, Edmonton, Alberta T5R 1X3
- Hak, Joe A., 8420 – 137 Avenue, Edmonton, Alberta T5E 1X9
- Heritage Agricultural Society, P.O. Box 908, Stony Plain, Alberta T0E 2E0
- Heritage Franco-Albertains, Box 3078, St. Paul, Alberta
- Ideal Professional Consultants, #2, 9656 Jasper Avenue, Edmonton, Alberta
- India-Canada Association of Calgary, P.O. Box 6231, Station D, Calgary, Alberta T2P 2C8
- Indian Association of Alberta, P.O. Box 2750, Winterburn, Alberta T0E 2N0
- Institute for Development of Indian Law, 602, 2100 M. Street NW, Washington, D.C., USA 20037
- Interdepartmental Community School Committee, 2nd Floor, Edwards Building, 10053 – 111 Street, Edmonton, Alberta T5K 2H8
- International Briefing Centre, 132 Athabasca Hall, University of Alberta, Edmonton, Alberta T6G 2E8
- International Student Affairs, 300 Athabasca Hall, University of Alberta, Edmonton, Alberta T6G 2E8

Kannada Indian Cultural Association (M.R. Kamath), 3208 – 78 Street, Edmonton, Alberta T6K 2Y2

Karilagan Dance Troupe, 15715 – 115 Street, Edmonton, Alberta T5X 2M6

Le Salon d'histoire de la francophonie albertaine (Gratien Allaire), 8406 – 91 Street, Edmonton, Alberta T6C 1B6

Learning Centre in Alberta, Development Education Coordinating Council of Alberta, 223 – 10th Street NW, Calgary, Alberta T2N 1V5

London Cross Cultural Learning Centre, 533 Clarence Street, London, Ontario N6A 3N1

Mah Society of Edmonton (Dave Hong Mah), 9643 – 101 Avenue, Edmonton, Alberta

MacKay House Multicultural Centre, 10425 – 99 Avenue, Edmonton, Alberta T5K 0E5

Mennonite Centre for Newcomers, Room 311, 10766 – 97 Street, Edmonton, Alberta T5H 2M1

National Council of Jewish Women (Roz Blumes, President), c/o Mrs. C. Berner, 13644 Ravine Drive, Edmonton, Alberta T5N 3L9

Native Counselling Services of Alberta, 9912 – 106 Street, Edmonton, Alberta T5K 1C5

Native Cultural Dance Troupe, 10176 – 117 Street, Edmonton, Alberta

Native Heritage and Cultural Centre, Dr. Anne Anderson, 12555 – 127 Street, Edmonton, Alberta T5L 1A4

Nidar Communications Inc., 2915 – 83 Street, Edmonton, Alberta T6K 3A4

Philipino Senior Citizens' Association and The Karilagan Dance Troupe (Dr. Ramedios Borronieo, Director), 15715 – 115 Street, Edmonton, Alberta T5X 2M6

The Prairie Link (Gurcharan S. Bhatia, Editor and Publisher), 2811 – 125 Street, Edmonton, Alberta T6J 4G3

The Red River Wheelers (Reta Noriss), 11725 – 87 Street, Edmonton, Alberta

St. Basil's Ukrainian Language Arts Society, 7007 – 109 Street, Edmonton, Alberta T6J 5B8

St. David's Welch Male Choir (W.P. Ashton, President), 2404 – 142 Avenue, Edmonton, Alberta T5Y 1L6

St. Nicholas Ukrainian Catholic Church (Rev. Nicholas Diadio), 9507 Austin O'Brien Road, Edmonton, Alberta T6B 2C1

Secretary of State, Multiculturalism Directorate, Government of Canada, 254, 220 – 4 Avenue SE, Calgary, Alberta

Stony Plain Multicultural Centre, 5411 – 51 Street, Stony Plain, Alberta

Ukrainian Canadian Committee Provincial Council (Andriy Semotiuk, Vice President), 13709 – 102 Avenue, Edmonton, Alberta T5N 0P2

Ukrainian Professional and Business Club, 16107 – 78 Avenue, Edmonton, Alberta T5R 0H6

Ukrainian Writers' Association, "Slovo" (Yuriy Stefanyk), 12820 – 93 Street, Edmonton, Alberta T3E 3T2

Vasa Order of America, Skandia Lodge No. 549, An International Swedish Organization, c/o Sycamore Avenue, St. Albert, Alberta T8N 0K2

Vietnamese-Chinese Association, 128 Movin Maze, Edmonton, Alberta T6K 1V1

Vivier, Ron, 1629 – 42 Street, Calgary, Alberta
Youngley, Mrs. Melodie

Schools:

A.E. Cross Junior High School, Calgary (Peter Brannen)
Beddington Heights Elementary School, Calgary (S. Rogerson)
Belfast Junior High School, Calgary (Staff)
Branton Junior High School, Calgary (M. Lalonde, Social Studies)
Brentwood Elementary School, Calgary (Staff)
Broxton Park School, Spruce Grove (Jeanette S. Martin)
Cambrian Heights School, Calgary (Jean M. Hutchinson, Assistant Principal)
Colonel Walker Community School, Calgary (Staff)
Connaught Community School, Calgary (Lila Mydlarski, Judy Snyder)
Dalhousie School, Calgary (Elementary School Staff)
Dr. Gladys McKelvie Egbert Community School, Calgary (Staff)
Eastview Community School, Red Deer (Catherine Hepburn, Robert R. Porkka)
Ernest Morrow Elementary-Junior High School, Calgary (Junior High School Prep Classes and Staff)
Falconridge Elementary School, Calgary (Brenda Marchand, Sandy Taylor)
Father Lacombe School, Calgary (Senior High School Staff)
Forest Lawn High School, Calgary (Staff)
Henry Wise Wood High School, Calgary (Staff)
Heritage Christian School, Calgary (Staff)
Hillhurst Community School, Calgary (Staff)
Horizon School, Olds (Roberta L. Groff, Principal)
Ian Bazalgette Junior High School, Calgary (Barbara Will)
Langevin Community School, Calgary (Pat Doyle)
Logos-Sunalta School, Calgary (Staff)
Lord Beaverbrook High School, Calgary (Staff)
Marion Carson Elementary School, Calgary (Cheryl Craig)
Olds Elementary School, Olds (Staff)
Pineridge Community School, Calgary (Staff)
Popular Ridge Elementary School, Red Deer (Beryl Webster)
Queen Elizabeth High School, Calgary (Peter Spear)
Ranchlands Community School, Calgary (Sharon Fahey)
Rio Terrace School, Edmonton (Staff)
Riverside School, Calgary (Jan MacDougall)
Rundle Elementary School, Edmonton (Gordon Fayter, Ivan Olafson)
Sacred Heart Elementary School, Calgary (D.J. Smith, Principal)

St. Gregory Junior High School, Calgary (Staff)
St. Leo Elementary School, Calgary (Staff)
St. Michael School, Calgary (Staff)
St. Paul School, Calgary (Staff)
St. Peter School, Calgary (Staff)
Sherwood Community School, Calgary (Staff)
Sir Winston Churchill High School, Calgary (Staff, Social Studies Dept.)
Strathcona-Tweedsmuir School, Okotoks (Peter B. Ditchburn, Headmaster)
Victoria Composite High School, Edmonton (Staff)
West Dalhousie Elementary School, Calgary (Sylvia Hutch)
Woodman Junior High School, Calgary (Staff, ESL Program)



Comments on Contributors

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Karen B. de Vries, A.A., B.Ed., is an elementary teacher at the Calgary Christian School and a part-time researcher in multicultural education.

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Multicultural Education Council of The Alberta Teachers' Association

A Statement of Purpose

Multiculturalism Defined

Most definitions of multiculturalism in current usage fall into three categories: (1) multiculturalism refers to the reality of our ethnic and cultural diversity, (2) multiculturalism is a policy of the federal and provincial governments, and (3) multiculturalism expresses a social goal. As an expression of a social goal, multiculturalism suggests that, as Canadians, we respect ethnic groups, their heritages and cultures; support the cultural and community life of ethnic groups; and strive to establish a society of true equality for all citizens regardless of ethnic, religious, or national origin.

Multicultural Education

Multiculturalism, so defined, suggests that the educational system must:

- a) reflect the historical and sociological realities of ethnicity in all curricula,
- b) respect and support the cultural heritages of students,
- c) make students sensitive to and aware of the meaning of cultural diversity in Canadian life,
- d) recognize the effect of culture on learning styles,
- e) create a climate in school that "operationalizes" the philosophy of human rights, and
- f) develop within education personnel a sensitivity to the concern of ethnic communities.

Goals for the Council

By means of conferences, workshops, publications, and special projects, the Council strives to:

- a) make Alberta educators more aware of the realities of multiculturalism and the philosophy and practices of multicultural education,
- b) disseminate information about existing practices, programs, and resources in multicultural education, and
- c) develop and disseminate innovative practices, programs, and resources in multicultural education.

Membership in the Council

The following persons are eligible:

1. A member of The Alberta Teachers' Association or a nonmember under the Teachers' Retirement Fund;
2. A school teacher with a teaching certificate;
3. A faculty member of any Alberta university or college;
4. A member of the Department of Education who is interested in the Council's activities; and
5. A student at any level of education.

Members of the Multicultural Education Council receive all Council publications.

Those eligible for membership and wishing to join the Council should make cheques out to The Alberta Teachers' Association, Barnett House, 11010 - 142 Street, Edmonton, Alberta T5N 2R1. Annual fees are \$12 (regular) and \$5 (student).

Persons ineligible for membership but wishing to receive the Council's publications may so subscribe for \$15 per year.

Membership Application

*Multicultural Education Council of
The Alberta Teachers' Association*

☐ Dr. Name _____
☐ Mr. _____
☐ Ms. Address _____
☐ Mrs. _____
☐ Miss _____

School or Institution _____

Regular (\$12) ☐ Student (\$5) ☐ Subscription (\$15) ☐

Please notify The Alberta Teachers' Association of any change of address.